



MASTER GITA
MASTER LIFE

CHAPTER 15
PURUSOTTAMA YOGA

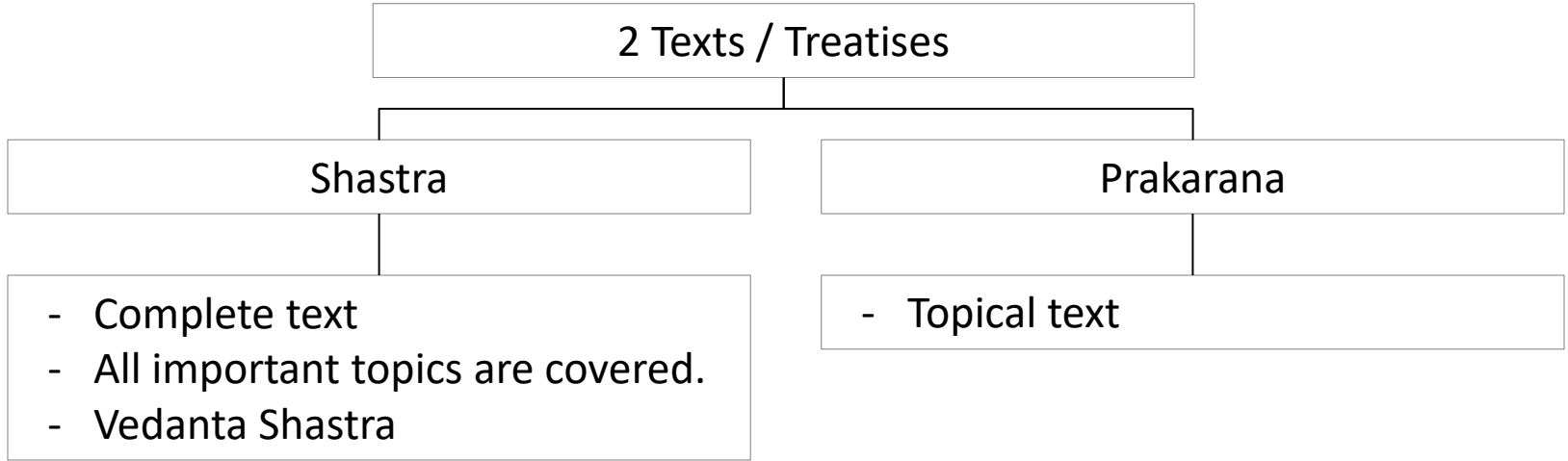
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Chapter 15

- This chapter holds important place in the entire Bhagavad Gita :
Not in centre, beginning or end of Bhagavad Gita.
- Why important?
- It is a Shastra by itself, complete body of knowledge.



Verse 20 :

इति गुह्यतमं शास्त्रमि
इदमुक्तं मयानघ ।
एतद्बुद्ध्वा बुद्धिमान्स्यात्
कृतकृत्यश्च भारत ॥ १५-२० ॥

iti guhyatamaṁ śāstram
idamuktaṁ mayā'nagha |
ētat buddhvā buddhimān syāt
kṛtakṛtyaśca bhārata || 15 - 20 ||

Thus, this most secret science (Teaching) has been taught by me, O sinless one. One knowing this a man becomes wise and all his duties as accomplished, O Bharata. [Chapter 15 - Verse 20]

- Iti Guhyam... ultimate message, complete teaching, hence important, popular, well known....
- Chant before food... then Brahma Arpanam...

Gita :

ब्रह्मार्पणं ब्रह्म हविः
ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं
ब्रह्मकर्मसमाधिना ॥ ४-२४ ॥

**brahmārpaṇam brahma havih
brahmāgnau brahmaṇā hutam |
brahmaiva tēna gantavyam
brahma karma samādhinā ||4-24||**

Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]

- We never miss taking food.
- Mind goes to the highest truth when we chant and remember.

Vivekchudamani :

अनुक्षणं यत्परिहृत्य कृत्यं
अनाद्यविद्याकृतबन्धमोक्षणम् ।
देहः परार्थोऽयममुष्य पोषणे
यः सज्जते स स्वमनेन हन्ति ॥ ८३ ॥

*anukṣaṇam yatparihṛtya kṛtyam
anādyavidyākṛtabandhamokṣaṇam |
dehaḥ parārtho'yamamuṣya poṣaṇe
yaḥ sajjate sa svamanena hanti || 83||*

This body is essentially an instrument for realizing the Paramatman. He who does not constantly use it for liberating himself from the bondage born of beginningless ignorance but constantly seeks to gratify it, destroys himself. [Verse 83]

- Parartha – supreme instrument to realise the truth, it should not be wasted.
- Not use life to squander this precious life.
- Example : Lottery money wasted.. What came by chance and grace.
- Body = Wealth...
- Example : One sense organ for one year, priceless.
- Person gives ring and we are grateful, think of the Lord who has given us the finger!
- Don't waste life in useless things.
- Put life to perfect use, chapter 15 teaches us how to put it to perfect use.
- How is chapter 15 connected to chapter 14?

Gita :

मां च योऽव्यभिचारेण
भक्तियोगेन सेवते ।
स गुणान्समतीत्यैतान्
ब्रह्मभूयाय कल्पते ॥ १४-२६ ॥

māṃ ca yō'vyabhicārēṇa
bhaktiyōgēna sēvatē |
sa guṇān samatītyaitān
brahmabhūyāya kalpatē || 14.26 ||

And he, serving me with unswerving devotion, and crossing beyond the Gunas, is fit to become Brahman. [Chapter 14 - Verse 26]

- Essential to understand chapter 15.
- Chapter 14 : Elaboration of 3 Gunas – Sattva, Rajo, Tamo Gunas.

सत्त्वं रजस्तम इति
गुणाः प्रकृतिसम्भवाः ।
निबध्नन्ति महाबाहो
देहे देहिनमव्ययम् ॥ १४-५ ॥

sattvaṃ rajastama iti
guṇāḥ prakṛtisambhavāḥ |
nibadhnanti mahābāhō
dēhē dēhinam avyayam || 14-5 ||

Purity, passion, and inertia - These qualities (Gunas), O! mighty-armed, born of Prakirti, bind the indestructible embodied one, fast in the body. [Chapter 14 - Verse 5]

- **Gunas cause of bondage.**
- **Gunas born from Prakrti, bind individual to the body and realm of experiences.**
- One who rises above 3 Gunas is Gunateeta, liberated, realised, one becomes one with Brahman.
- Mahatma has no rebirth said in verse 26.

Chapter 14 – Verse 26 :

मां च योऽव्यभिचारेण
भक्तियोगेन सेवते ।
स गुणान्समतीत्यैतान्
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And he, serving me with unswerving devotion, and crossing beyond the Gunas, is fit to become Brahman. [Chapter 14 - Verse 26]

a) Mam Cha Yovyabhicharena Bhakti Yogena Sevate :

- One who worships me with nonwavering devotion.
- Which has no 2nd love, single pointed, unwavering Bhakti, Aikantika Bhakti (single pointed), Parama Bhakti (Supreme), Avyabhichara (unwavering).
- Heart which moves towards god with great love.
- Nothing in the world enraptures the mind except duties.
- Heart tends to lord.
- Example : Ladies work in the farm but the mind on the baby in the saree swing under the tree in construction site.
- As they work, when child wakes, mother feeds baby, heart always with the baby.
- We may have duty because of destiny.
- **It is not important where your hand is working, but where your heart is.**

b) Heart totally on Bhagawan, Matchittaha, Matparaha.

- **One who takes the path of devotion gets capacity to rise above the Gunas.**

c) Kalpate :

- Then person capable to become one with Brahman.

Chapter 14 – Verse 27 :

ब्रह्मणो हि प्रतिष्ठाहम्
अमृतस्याव्ययस्य च ।
शाश्वतस्य च धर्मस्य
सुखस्यैकान्तिकस्य च ॥ १४-२७ ॥

brahmaṇō hi pratiṣṭhāham
amṛtasyāvyayasya ca |
śāśvatasya ca dharmasya
sukhasyaikāntikasya ca || 14.27 ||

For, I am the abode of Brahman, the immortal and the immutable, of everlasting dharma and of absolute bliss. [Chapter 14 - Verse 27]

- How Brahman is supreme?

a) Brahmano hi Aham Pratishta :

- I am culmination, essence, final limit of that Brahman.
- I am the embodiment of Saguna and Nirguna Brahman.

b) Amrutasya, Avyayasya Pratishta :

- I myself am abode of imperishable liberation, Amrutam.
- I am the final limit, abode of supreme knowledge, Dharma.

c) Jnana Nishta Lakshana Dharma :

- I am the abode of Nishta in the knowledge.
- If you abide in me, you abide in Brahman.

d) Sukhasya Aikantasya :

- Complete Paramanda, Supreme bliss is rooted in me.
- This is nature of Brahman explained in verse 27, is the sutra of Chapter 15.
- Chapter 15 – Vritti – elaboration.
- Sutra – compact statement, which embodies the entire knowledge.

अल्पाक्षरम् असन्दिग्धम् सारवत् विश्वतो मुखम् ।
अस्तोभम् अनवद्यम् च सूत्रः सूत्रविदो विदुः ॥

alpaksharam asandigdham saravat vishvato mukham |
astobham anavadyam cha sutra: sutravido vidu: ||

According to the knowers of Sutra, the Sutra composition essentially should be precise, not giving rise to any doubt, presenting essence of many thoughts, coherent and blemish less.

- Chapter 14 – Verse 27 – sutra, Sara, Summary, import of Chapter 15.
- **Vrittihi :**
Sutrasya Artha Vivaranam = Vritti.
- Elaboration of message of sutra.

Verse 26 :

- Person who rises above 3 Gunas following devotion becomes capable of merging with supreme Brahman.

Verse 27 :

- Nature of Brahman is elaborated in greater detail in Chapter 15.
- Chapter 15 is summary of Vedanta Shastra.
- Every fact of Upanishad teaching is presented.
- Starts with entirety with 1st verse.
- Verse 1 – this is entire Veda.
- Yastham Veda, Veda Vithu, one who knows this , knows the entire Veda.
- Veda = all knowledge, one who has known this, has known everything.

Verse 1 :

श्रीभगवानुवाच ।
ऊर्ध्वमूलमधःशाखम्
अश्वत्थं प्राहुरव्ययम् ।
छन्दांसि यस्य पर्णानि
यस्तं वेद स वेदवित् ॥ १५-१ ॥

śrīBhagavānuvāca
ūrdhvamūlam adhaḥśākham
aśvatthaṃ prāhuravyayam |
chandāṃsi yasya parṇāni
yastaṃ vēda sa vēdavit || 15 - 1 ||

The Blessed lord said : They (wise people) speak of the indestructible Asvattha tree, having its toots above and branches below, whose leaves are the Vedas; he who knows it, is alone a Veda-knower. [Chapter 15 - Verse 1]

a) Sri Bhagavanu Uvacha :

- Bhagavan continues teaching, takes responsibility for thought flow.
- Sometimes Arjuna asks question and Bhagawan builds up.
- Lord describes entirety as a Rupaka, metaphor, Kalpana.

| Known | Unknown |
|--|--|
| <ul style="list-style-type: none">- See- Intermediary- Ephemeral- False- Temporary | <ul style="list-style-type: none">- What we want to attain- Ultimate- Permanent- Truth- Absolute |

- Similar – like that.
- Metaphor – what you want to explain, explains with comparison.

Base :

b) Ashwatta Tree :

- Ashwatta – Peepal tree.
- Ficus religiosa.. Arasa Maram, Aala Maram.
- Leaf – heart shaped.

c) Urdhva Moolam Adha Shakham :

| Here Moola | Adaha – below Shakha – Branches |
|--|---|
| <ul style="list-style-type: none"> - Urdhwam - Above | <ul style="list-style-type: none"> - Below |

- Usually root below, branches up - above.
- Some find the tree, Banyan tree, secondary roots come from above.
- Branches from up only.
- **Really :**

| Urdhwa | Adhava |
|--------|--------|
| Up | Below |

- Not spatial.
- Urdhva – superior, higher in nature, roots greater in quality.
- Adaha – below, inferior branches.

| Root | Realm we experience |
|--|---|
| <ul style="list-style-type: none"> - Supreme Brahman - Source, Moola, Root of Satchit Ananda - Existence, consciousness, bliss. - Superior - No birth - Liberated once and for all | <ul style="list-style-type: none"> - Ups and downs, Samsara. - Realm of mortality, Samsara, transmigration. - Inferior birth after birth. - all experiences in past, this life. - all experiences of all together = Tree of Ashwatta. - Long standing free, continues for generations |

- My grandfather saw.. Children will experience, Avyayam = Imperishable.
- Vyaa – perishes, ends, dies.
- Stands for generations.
- Realm of experiences we have had, continue to have, before, now, hereafter.
- All I experienced so far = Metaphorically Ashwatta tree.
- Moola = Brahman.

Brahma Sutra :

जन्माद्यस्य यतः ।

Janmadyasya yatah ।

That (is Brahman) from which (are derived) the birth etc. of this (Universe) [1 – 1 – 2]

- Janma = Birth
- Sthithi = Maintenance
- Laya = Dissolution
- Brahman = Superior, root of Samsara.
- Vriksha = Superior
- High – up, above, spatial words therefore use superior.
- Urdhva Moola – Roots are superior.
- Adaha – Shakham.
- Branches below.
- We see Branches, experience, independently.
- Know root below, inferred.
- Don't see Brahman, see world of experience.
- From Brahman, entire Samsara has arisen.

Root = Brahman

• **World of object, realm of Prapancha, realm of experience = Shakha, Branch, seen.**

- Brahman made of gross, subtle, causal worlds.

| Causal | Subtle world | Physical gross |
|------------|--------------|----------------|
| Deep sleep | Dream | Waking |

Branches

- **What I see now, seen before, will see in future = Branch, entirety of all experiences.**
- **Brahman = Root.**
- As humanbeing, Devata – see Svarga Loka, Asura loka, Naraka loka, Brahma loka, Bhu, Bhuar, Suvaha, Tapaha... Lokas = Branches, realms of experiences.
- Creator, Brahma, Hiranyagarbha, Devatas, Asuras, Rakshashas, Kinaras, Gandharvas, Human, Animal, birds, creatures = Branches.

d) Prahuhu :

- This is famously known.

Katho Upanishad :

ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थः सनातनः ।

तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।

तस्मिँल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन । एतद्वै तत् ॥ १ ॥

Urdhva-mulo-'vak sakha, eso-'svatthah sanatanah,

Tad-eva sukram tad Brahma, tad-eva-amrtam ucyate,

Tasmin - Lokah sritah sarve, tadu-natyeti Kascana. Etad vai tat ॥ 1 ॥

This is the ancient Asvattha-tree whose roots are above and branches (spread) below. That is verily the Pure, that is Brahman, and that is also called the Immortal. In that rest all the worlds, and none can transcend It. Verily this is That.

[II – III – 1]

- Known through Puranas, Itihasa, Smriti, Mahabharatha... Ashwatta Vriksha, roots hidden, nourished Branches – Prominent.

Lecture 2

- Nature of ultimate reality, Brahman explained.
- Important aspects of Vedanta in Chapter 15.
- Shastra = Complete body of knowledge, Gita, Upanishad, Brahma Sutra, Prasthan Trayam.
- Prakarana = Topics within Shastra.
- Tattwa Bodha, Atma Bodha, Panchadasi.
- Few concepts = Atma Bodha.
- Tattwabodha = Terms and definitions.
- All topics, important points = Gita.
- One chapter = Shastra = Chapter 15.

Verse 1 :

- Symbolism, metaphor.
- Entire realm of experience, = Branch of Samsara.
- Samsara = Samyak Sarati, Nonstop movement, change, never ending, never ceasing movement.
- Every day changes, yesterday not today, today not tomorrow, noon not midnight.
- Child – adult – old age.. Experience different.
- Experience – referred to Samsara, non-stop change, everything changes.

- Tell Children : you have grown up.
- Samsara = Before we had another embodiment, Karmas performed, gives new birth.
- Continuous movement within one life, a day, a year, a decade, a hour, a second, life after life.
- Samsara = entire realm of experience, non stop travel.. Not enjoyable travel.
- Look forward to come back home, not anywhere in travel.
- Movement metaphorically presents strong, maze, confusing like tree.

| Urdhva Moolam | Adha Shakam |
|------------------|--------------------|
| Not literally Up | Not literally Down |

- Samsara deluding, confusing, can't understand, not supposed to understand.
- Everything not understandable in Samsara.

Root of Samsara = Supreme Brahman, Urdhvam.

- Roots – superior in nature greater, higher in quality.
- Brahman – Satyam, Jnanam, Anantham, Satchit Ananda, higher, superior than world of names – forms, inferior, ever changing, sorrowful, lower nature, Adaha Shakam, seen, realm of experience.
- Root, don't see.
- Branches spread on all sides, realm of experience – up – down, here, there.

- Branches are embodiments we take, lokas in which we live, abode.
- Bhu – Earthly realm
- Buvaha – Pitru Loka
- Suvaha – Svarga Loka
- We have resided in different Lokas before.
- Each lives in a different world.
- Businessman, shares – stocks, interest FD, cheques, draft, world different.
- Computer world – window, mouse.
- Doctors, can't understand what he has written.
- Lawyers, artists world = Shakha.
- In one world, there are different world.
- Each of us in a different world.
- Waking, dream, deep sleep in one day, Adah Shakham, goes on like Peepal tree.
- Avyayam = goes on for ever, does not easily end.
- Ashwatta – Long lasting.
- Shwaha Na Tishtati



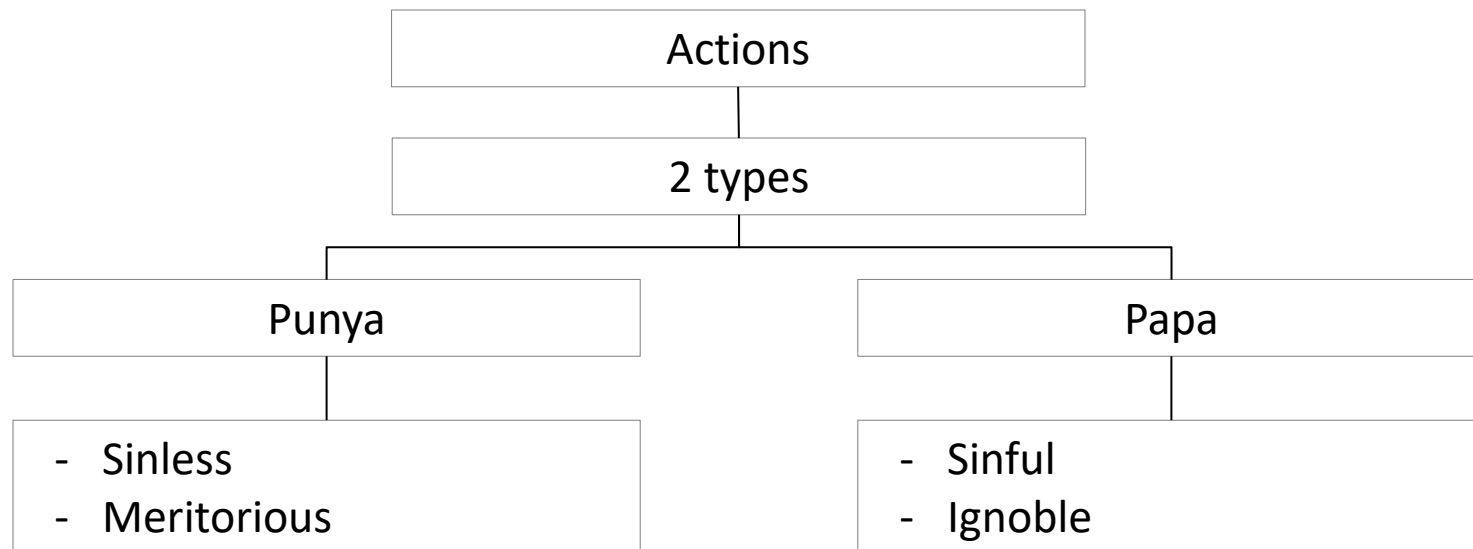
Tomorrow Not there

- Not there tomorrow.

- Permanent, Avyayam.
- Not truly permanent, can put an end to it through knowledge.
- **Samsara comes to an end after knowing our real nature.**
- Not knowing our real nature, in dream, we are beggar, hungry, thirsty, drowning in a pound.
- Understand real nature, know you are waker, dream ends, problems end.
- In dream – can't say wake up.. Will say, I am already woken up.
- Mahatmas say in waking – wake up... Uttashtita, Jagrata.
- **On waking up to our real nature, Samsara ends for this Samsara.**

e) Chandamsi Yasya Parnani :

- Parnani = Leaves
- Leaves Nourish, through leaves, plant gains nourishment.
- Through leaves, it gets energy of sunlight, photosynthesis – food for plant.
- Leaf – provides nourishment to plant.
- What provides nourishment to Samsara Uriksha?
- **Chandamsi :**
Chandas = Veda Mantra, not Upanishadic mantra but Karma Khanda Mantra.
- Rig, Yajus, Sama Mantras, give knowledge about actions, Sakama Karma, to get results in Samsara.



- Leaves = Karma Khanda – Mantra, performing wrongly actions, our Samsara grows.
- Karma Khanda Mantra = Leaf of Tree of Samsara.
- Without leaves, trees will look ugly.
- Leaves – add beauty to the tree, cover rough edges of Branches.
- So many ugly spots in Samsara, painful experiences covered by Karma Khanda mantras.
- One is inspired, forget pain.
- **Example :**
Marriage not happening, after one year – got married, responsibility, beauty of life, new job, boss not good, philosophy covers hardship of Samsara, chandamsa Yasya Parnani.

f) Yastham Veda Sa Vedavithu :

- Ashvatta – continuously changing, ends one day through knowledge.
- Karma Khanda literature = Leaves.
- Not called Samsara, Symbolically, ?????
- One who knows this, mystical, deep knowledge.
- Without explanation, can't understand verse.
- Understand all significance, knowing this, one understands entire Veda.
- **Samsara Vriksha, Moola, cause of realm of experience where does it come from?**
- **Supreme Brahman.**
- All experiences we have, embodiments, creator – Hiranyagarbha, Brahma, all beings are like branches.
- Samsara Vriksha is really endless.
- As a Pravaha, flow, moving on, endless, Avyayam.
- A Shwatta – looks endless but will end in nature.
- **Looks endless, but when you look it ends, contradictory.**
- Nature – Ashwatta – looks endless but it ends, Shwaha Na Tishtati, tomorrow it will not be there.
- Tomorrow should come.
- It is Ashwatta, come to realise it, experience it as Ashwatta, put an end.

- It will not end if you keep on increasing propensity of your action.
- After this, keep growing, endless Samsara, plans, aims, cover horrible tree, be careful, don't get cheated.
- It covers reality.

| |
|--|
| <ul style="list-style-type: none">• Bet Brahma Jnanam of supreme reality and end Samsara. |
|--|

- This much you understand, then you have understood entire Veda.
- Yastham Veda – one who knows entire tree of Samsara, see it fully, properly, thoroughly, put an end to it.
- Understand, there is a way to end it.
- Then you have understood entire Veda.
- Glorifies knowledge with reason knowledge of Vriksha, Samsara tree.
- That which comes to an end but cutting it down.
- Only Samsara tree you cut.
- Vrashchanat – can be cut.

Verse 2 :

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा
गुणप्रवृद्धा विषयप्रवालाः ।
अधश्च मूलान्यनुसन्ततानि
कर्मानुबन्धीनि मनुष्यलोके ॥ १५-२ ॥

adhaścōrdhvaṃ prasṛtāstasya śākhāh
guṇapravṛddhā viṣayapравālāḥ |
adhaśca mūlānyanusantatāni
karmānubandhīni manuṣyalōkē || 15- 2 ||

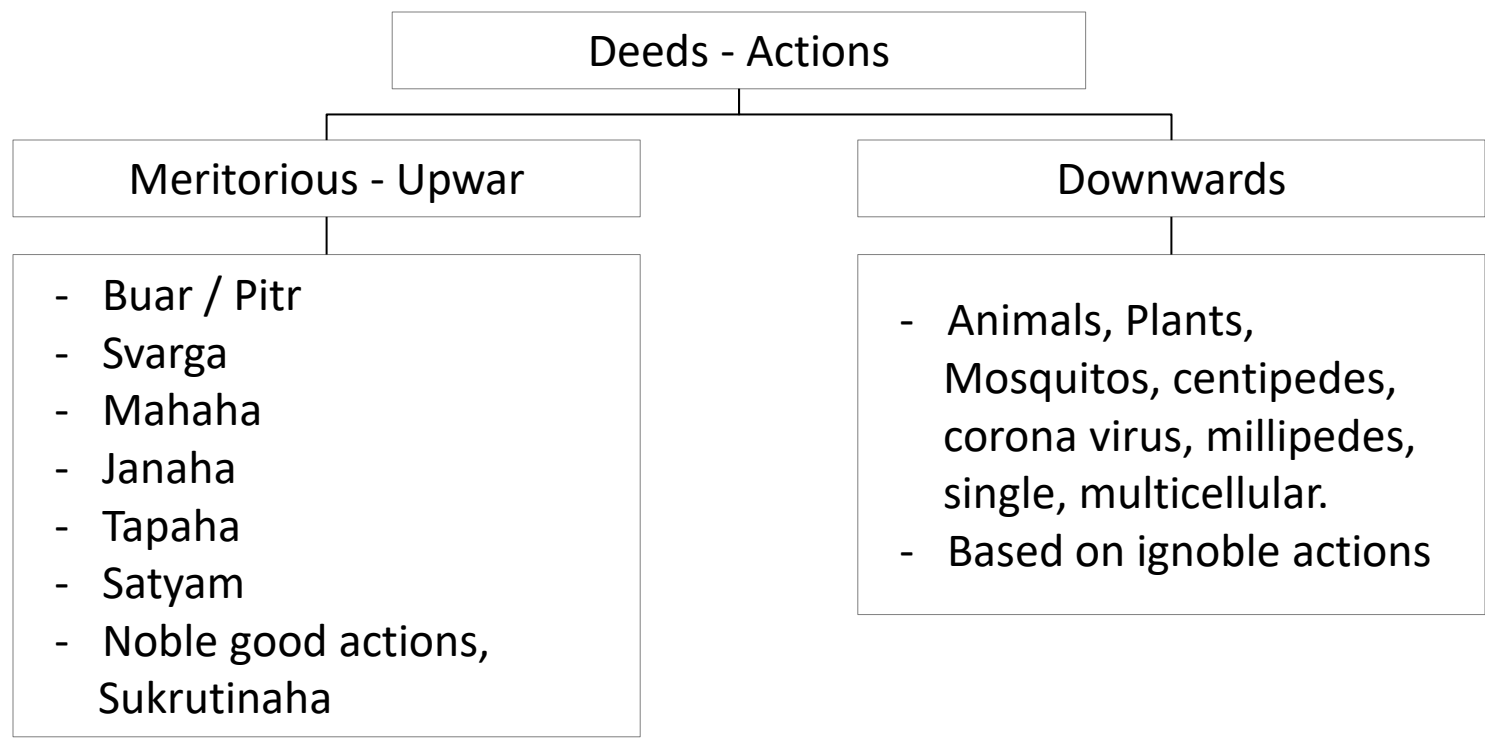
Below and above are spread its branches, nourished by the Gunas; sense objects are its buds; and below, in the world of men, stretch forth the roots, originating in action.
[Chapter 15 - Verse 2]

a) Tasya Shakhaha :

- Samsara Vrikshasya branches.

b) Adhashcha Oordhvam :

- Go up and down.
- Based on actions, realms you reach are higher – give greater degree quality of happiness.



c) Gunah Pravruddaha :

- These births are nourished, strengthened, solidified by Gunah.

Gita :

ऊर्ध्वं गच्छन्ति सत्त्वस्थाः
 मध्ये तिष्ठन्ति राजसाः ।
 जघन्यगुणवृत्तिस्थाः
 अधो गच्छन्ति तामसाः ॥ १४-१८ ॥

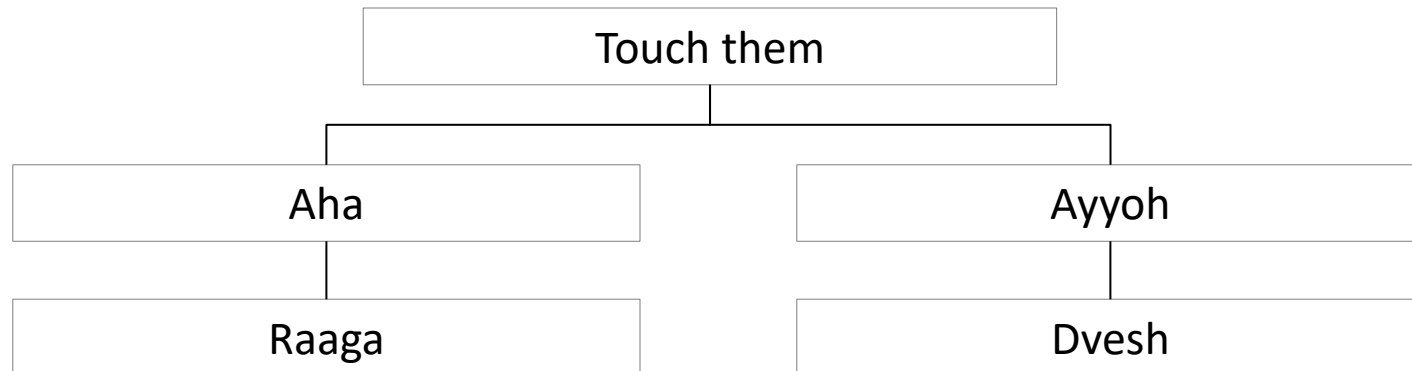
ūrdhvaṃ gacchanti sattvasthā
madhyē tiṣṭhanti rājasāḥ |
jaghanyaguṇavṛttisthā
adhō gacchanti tāmasāḥ || 14-18 ||

Those who are abiding in sattva go upwards; the Rajasika dwell in the middle; and the Tamasika, abiding in the function of the lowest Guna, go downwards. [Chapter 14 - Verse 18] 666

- Go higher – by Sattva.
- Be in middle – by Rajas (Manushya).
- Go down – in evolution – by Tamas.
- All Branches nourished by our own Gunas.

d) Vishaya Pravalah :

- Tree continuously sprouts into new branches.
- Pravalah = Tender shoots, auxiliary buds, becomes big branch.
- **Vishaya :**
 - Objects we look forward.
 - Eat...
 - Watch... movie, go there Shabda, Sparsha, Rupa, Rasah, Gandah, are Vishaya.
 - Tasya Samsara Vrikshasya Shakha – these are branches, experiences are the shoots.



- Like, go behind, goes away from you.
- Hate, go away, comes behind you.
- New branch comes... Vishaya = Likes and dislike starts for the branch.

e) Adhashcha Moolani Anusantatani :

- Samsara Vriksha becomes firmly rooted.
- **Roots = Spreading throughout, pervading everywhere.**
= Our Vasana holds Samsara tight and strong.
= Lokeshana, Vitteshana, Putreshana, likes dislikes.
- Anusantatani – Again and Again spreading, starting, holding Samsara firm.

f) Karmani Bandhini :

- Vasana will not remain quiet, will initiate Karma.
- **Every thought, action leads to an impression, Vasana.**
- Vasanas – hidden coming from likes and dislikes.
- Will not simply stay, but will initiate actions.
- What you like – want more, greed comes, want to get.
- What you dislike, you want to get away.
- In the process of getting, running away, we create Punya – Papam.

Example :

- Have to work with a person, don't like him.

- Work for his transfer.
- Employ right, wrong means, Punyam, Papam.
- In Manushya Janma all Vasanas go into action, expression, fresh roots created for you, Samsara becomes strong.
- As Human being have ability to use Purushartha.

Example :

- Dogs, birds, plants have likes, dislikes.
- Not cause of bondage, pre-planned, programmed for them.
- Human has cultivated Vasanas by self – effort, Purushartha.
- Because of which human being reacts, does good, does bad.
- Dog will bark.
- Human being will react.
- **Example :**
 - Throw stone at dog and man.
 - Man will smile, come near, unpredictable.
- In human, Vasanas start expression, we encourage, discourage the Vasanas.
- Have Adhikaritam, Manushya Loka... Karma Bhumi, perform action, determine our future, destiny.

- Impact of Vasanas felt at realm of human embodiments, destiny happens as per our actions, Samsara becomes bigger or lesser.
- Human embodiment is powerful means to grow or decrease Samsara or even get out of Samsara.
- In this way, Lord continues Samsara Vriksha.
- Verse 3 – how to come out of maze of Samsara.

Revision – Verse 1 :

श्रीभगवानुवाच ।

ऊर्ध्वमूलमधःशाखम्

अश्वत्थं प्राहुरव्ययम् ।

छन्दांसि यस्य पर्णानि

यस्तं वेद स वेदवित् ॥ १५-१ ॥

śrīBhagavānuvāca

ūrdhvamūlam adhaḥśākham

aśvatthaṃ prāhuravyayam |

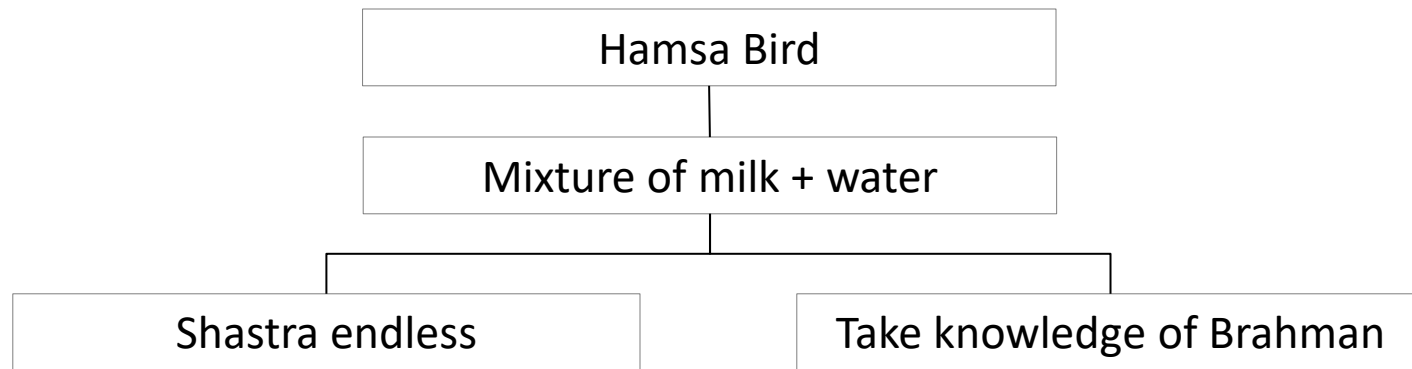
chandāṃsi yasya parṇāni

yastaṃ vēda sa vēdavit || 15 - 1 ||

The Blessed lord said : They (wise people) speak of the indestructible Asvattha tree, having its toots above and branches below, whose leaves are the Vedas; he who knows it, is alone a Veda-knower. [Chapter 15 - Verse 1]

- Started 2 years back – Vivekananda Jayanti – 12 May 2018, Hanuman Jayanti.
- One who knows Samsara Peepal Vriksha knows entire Vedas.
- Mystical literature.
- Symbolic tree, metaphor.
- Prahuḥ – well known in Katho Upanishad.
- What is that by knowing which we know whole Veda?

- I) Entire Samsara, realm of transmigration, with respect to ourselves as Jiva, world of objects – Jagas, all has Moolam cause as Brahman.
- II) You yourself, all Jivas constitute the Branches.
- Brahmaa in Puranic literature or Hiranyagarbha in Upanishads.
 - Starting from Aadhi Jeeva, 1st Jeeva, all are Branches of Samsara Vriksha.
- III) It appears as Avyaya, never ceasing, still in its nature, Ashwatha – perishes in its nature
- IV) Samsara is nourished by our self – centred, selfish pursuit for happiness.,
- V) Karma = Leaves, nourishing free of Samsara.
- VI) Samsara comes to an end by knowing the root, the nature of reality as Brahman.
- VII) This much you know to know entire Vedas.



Verse 2 :

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा
गुणप्रवृद्धा विषयप्रवालाः ।
अधश्च मूलान्यनुसन्ततानि
कर्मानुबन्धीनि मनुष्यलोके ॥ १५-२ ॥

adhaścōrdhvaṃ prasṛtāstasya śākhāḥ
guṇapravṛddhā viṣayapравālāḥ ।
adhaśca mūlānyanusantatāni
karmānubandhīni manuṣyalōkē || 15- 2 ||

Below and above are spread its branches, nourished by the Gunas; sense objects are its buds; and below, in the world of men, stretch forth the roots, originating in action.
[Chapter 15 - Verse 2]

a) Branches – take you up and below

- They are Lokas, fields of experience, high and low.

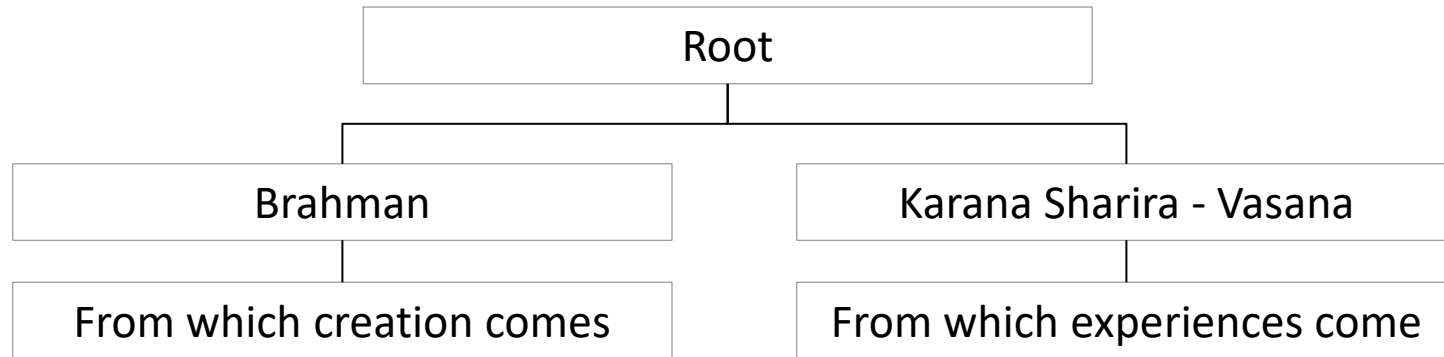
b) How Samsara is nourished? Guna Pravruddha

- Gunas make them strong.
- Traverse up and down because of leaves.
- Our own body, mind, world made of Guna.
- Vishaya Pravalah, objects of experience.
- Get into Raaga – Dvesha bounds.
- Once they begin, takes greater, newer, larger branches.

- Vishaya Pravalah.
- Vriksha – Samsara – firmly rooted – how?

c) Adashcha Moolani – Anusantatani :

- Anu Santatani – our Vasanas pervades everywhere.



Vasanas :

- Prompt – new fresh actions Anubandini – Pashchat – will lead, bind you into actions.
- Where do you have conscious will to perform action and create Karma Phala?
- Only place where you can perform actions according to your will, wish, want is, this Jagat – Manushya Loke.
- You can go high or bring yourself down.
- In this Manushya Loka you can go high and liberate yourself.
- You can do sinful activities, which bind you and give greater troubles.
- Hence human embodiment is important.
- Samsara Vriksha – more elaboration.

Verse 3 :

न रूपमस्येह तथोपलभ्यते
नान्तो न चादिर्न च सम्प्रतिष्ठा ।
अश्वत्थमेनं सुविरूढमूलं
असङ्गशस्त्रेण दृढेन छित्त्वा ॥ १५-३ ॥

na rūpamasyēha tathōpalabhyatē
nāntō na cadirna ca sampratiṣṭhā |
aśvatthamēnaṃ suvirūḍhamūlam
asaṅgaśastrēṇa dṛḍhēna chittvā || 15 - 3 ||

Its form is not perceived here as such, neither its end, or its foundation, nor its resting place; having cut asunder this firm-rooted Asvattha-tree with the strong axe of non-attachment...[Chapter 15 - Verse 3]

a) Iha Asya thatha Rupam Na Upalabyathe :

- In our experience, perception, in this world, for our knowledge, this Samsara Vriksha.
- If you try to check the tree, you wont get tree like this.
- Rupa = Svabava, Nature, Svarupa.
- **This Vriksha is only Maya, actually it is not there.**
- Only Mithya, not factually there, its existence is not true.
- **You can't capture existence of Samsara Vriksha, factually not present.**
- You are experiencing, can't hold it, Satyatvena Na Upalabyathe.

Example :

- Dream – can't hold and bring it in waking.
- Not actually there.
- Samsara, concrete presently.
- Not factually there, for our appreciation.
- Can't catch it, because it is like dream.

Example :

- Mirage water – experienced, see it.,
- Can't take bath or drink it.
- Samsara can appear as some kind of Joy, happiness.
- When you try to get near that joy, it will Vanish.

• Existence can't hold, happiness it promises can't really experience and hold.

b) Na Rupam Asye Thathopa Labyathe :

c) Nantho Na Cha Adhihi – Na Cha Sampratishta :

- While experiencing Samsara, you can't see Antaha, end.
- Can't comprehend when it has started, Na Adhihi.
- Why, when, how?
- Sampratishta – Sthithi – Middle.
- Endless, starting where, middle where?

Example :

- Inside ocean.
- Can't see beginning, middle, end, goes on and on, its truth is not there.

d) Ashwatta Menam Suviroodha Moolam :

- Even though it is actually not there, still the experience of it is endless.
- It feels so solid, Suviroodha Moolam, it feels its there, concretely experiencing, strongly based.
- This is source of all your trouble, pain.
- Is there way to escape this?

e) Asanga Shastrena Dvidhena Chidva :

- Asanga : Tree of Samsara, if you want to cut it, it is possible to cut with axe.
- Many things to do.
- Stuck in one Branch, bound to tree.

1st Step :

- Take Asanga axe.

| Sangha | Asangha |
|------------|---------------|
| Attachment | No attachment |

- When you see pleasure, happiness don't hit and get stuck.
- Sharpen the strong axe.

- With axe of detachment, cut the tree.

What is attachment?

- When you seek pleasure, happiness, you have sense of I want.
- **1st – break – binding sense of I – want.**

When you say :

- I want, I see happiness.
- Actually, there is no happiness in objects, relations.. Seeing happiness, start getting bound, attached.

- **I seek nothing from this Jagat, Samsara... make it strong.**
- You will find, that its ability to hold you, becomes weaker and weaker.
- I want nothing make it strong.

- **Sanga or Attachment = I + I want.**

- I want – Keep on weakening
– Feel sense of happiness.
- Ask – does it bring happiness? Is it something new?

- **We go for happiness based on experience - we gained before.**
- Past memory – that it has given me some sense of joy holds me.
- I try to go there, try to find happiness again, there.

Ask :

- Has it given happiness before?
- **It has not given happiness before, even though repeatedly I have pursued, and repeatedly I had the experience, nor it is going to give happiness in future....**

2nd step :

- **This question ask again, when mind gives us a promise of happiness in the action.**

Ask :

- Has it given happiness before?
- Make the question strong.

Discover :

- **Event has given only a sense of incompleteness not joy.**

- It is not going to change now.

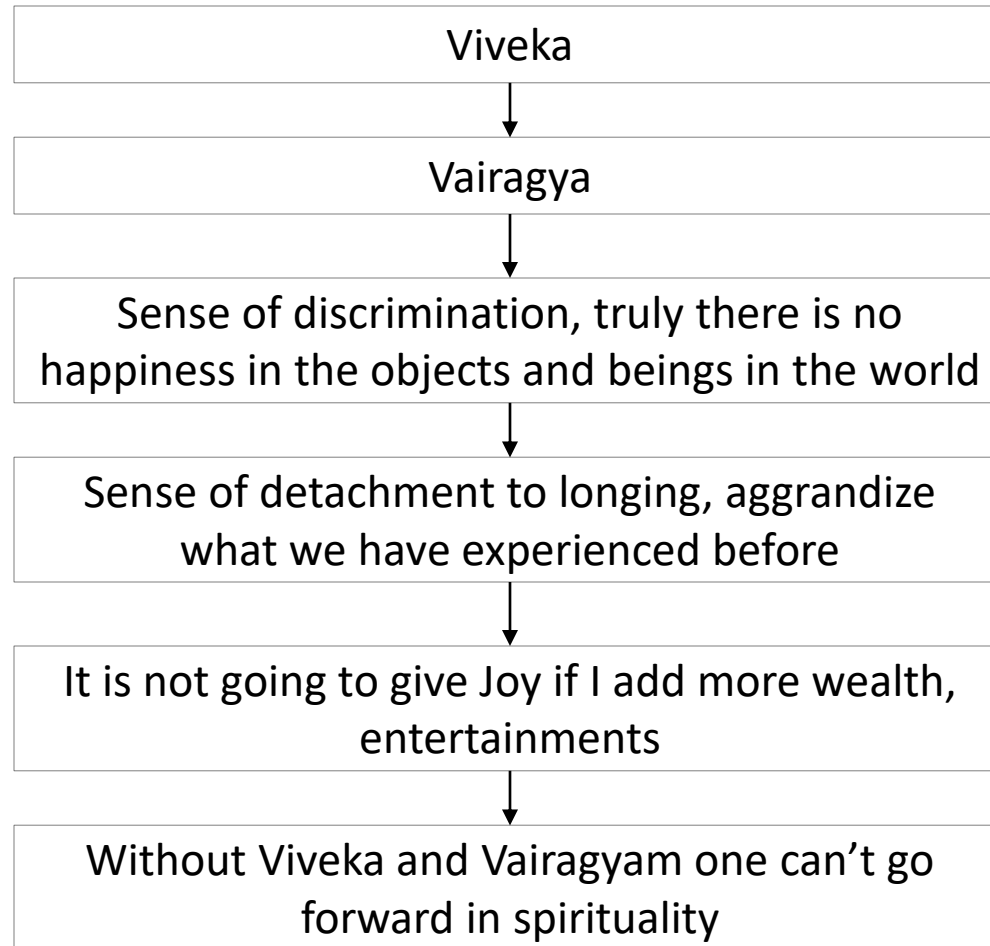
- **Incompleteness has become more and more.**

- This kind of detachment first one has.
- With that kind of detachment, see objectively the life of experience that you had, you want to have.
- Start withdrawing from those actions which are not purposeful, which have not given you any benefit but going on and on because of past habit.

- **Break the habit, Samsara.**
- **Asanga Shastrena Driedhena Chidva.**

- **Don't allow it to continue, don't make Vishayas come and tell you – I can give you happiness, you go behind the mirage, don't get anything.**
- Again comes back.
- World of objects have tickled you.
- Anytime you are tickled, again you want to get tickled.
- Really speaking, there is no happiness.
- There is a kind of sense – of happiness, tickling.
- **Example : you scratch, you feel good initially, go on scratching, scratching, there is a kind of happiness.**
- **That has happened to us in and through all experiences of the world.**
- Kept on Scratching ourself and think more scratching gives more happiness.
- Really, it is only a sensory feeling, no completeness, no fulfillment, no sense of ease, there is always a continuous disturbance.
- How can that be happiness.
- **In this way, cultivate that Viveka and cut attachment.**
- Once the mind has become free from the sense of want, then you can take the pursuit higher, deeper and come to realise the ultimate nature and attain fulfillment.
- **As long as mind is holding on to sense of joy in this world of objects... it will not become free to take up the higher pursuit.**

- Therefore, in order to take the higher pursuit, first you break the slavery to world of objects.
- That alone will help you to go further.
- How does one go further?



- Take axe of detachment and cut your own longings, wishes, wants of selfishness.
- Then what do you do?

Verse 4 :

ततः पदं तत्परिमार्गितव्यं
यस्मिन्गता न निवर्तन्ति भूयः ।
तमेव चाद्यं पुरुषं प्रपद्ये ।
यतः प्रवृत्तिः प्रसृता पुराणी ॥ १५-४ ॥

tataḥ padaṃ tat parimārgītāvyam
yasmin gatā na nivartanti bhūyaḥ |
tamēva cadyaṃ puruṣaṃ prapadyē
yataḥ pravṛttiḥ prasṛtā purāṇī || 15 - 4 ||

Then, that goal should be sought after, where having gone, none returns again. I seek refuge in that primeval Purusa from which streamed forth all activity (or Energy) [Chapter 15 - Verse 4]

a) Tataha :

- After gaining Viveka, Vairagyam which is axe to cut the stout, strong Samsara which we ourselves have built continuously, for so many Janmas after Janmas.
- Awareness comes :
 - There is no happiness.
 - I am chasing a Mirage, an illusion.
- I can't quench my thirst, clarity comes.
- **Without clarity, if you start this, what will happen?**
- **Again you will fall.**
- Again and again practice Viveka, the axe polishing, foundation for spiritual pursuit.
- Else, spiritual pursuit will be shaky, not go forward.

Vivekachudamani :

- If a person has not cultivated true Viveka and Vairagya and wants to take up spiritual Pursuit, that is like :

“Asha Grahe Nibadyate, Antarale”.

Vivekachudamani :

आपातवैराग्यवतो मुमुक्षून्
भवाब्धिपारं प्रतियातुमुद्यतान् ।
आशाग्रहो मज्जयतेऽन्तराले
निगृह्य कण्ठे विनिवर्त्य वेगात् ॥ 79 ॥

*āpātavairāgyavato mumukṣūn
bhavābdhipāraṁ pratiyātumudyatān |
āśāgraho majjayate'ntarāle
nigrhya kaṇṭhe vinivartya vegāt || 79||*

Those who have only an apparent dispassion and are trying to cross the ocean of worldly existence are caught by their throats by the shark of desire which violently dragging them along, drowns them in the middle of the ocean. [Verse 79]

- Person wants to swim to the other shore, as he swims, crocodile catches.
- Person can never go to the other shore.
- Not possible.
- Wishing, willing, some pleasure from world of objects, you take up spiritual pursuit, it is like crocodile catching swimmer.
- Cultivate Viveka, Vairagya, Tataha, thereafter, what should one do?

b) Tatah Padam parimaargitavyam :

- One must start enquiry into the ultimate truth.
 - Start process of discovery of ultimate truth.
 - Gain guidance of a master who can explain the path.
 - Guru Upasadana.
 - Then as per Guidance of master, hear from the master, Sravanam.
 - Doubts – logically enquire and get clarified.
 - Abide in the knowledge gained through Sravanam and Mananam = Nididhyasanam.
- **Tat Padam – enquire that state which is glorified in the Shastra as the ultimate reality, Brahman, Tad Vishnu, Paramam Padam.**
- Highest abode, start enquiry.
 - What is that supreme state?
 - Same as Samsara?
 - Going up and down from one Branch to another?

Gita :

ते तं भुक्त्वा स्वर्गलोकं विशालं
क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
एवं त्रयीधर्ममनुप्रपन्नाः
गतागतं कामकामा लभन्ते ॥ ९-२१ ॥

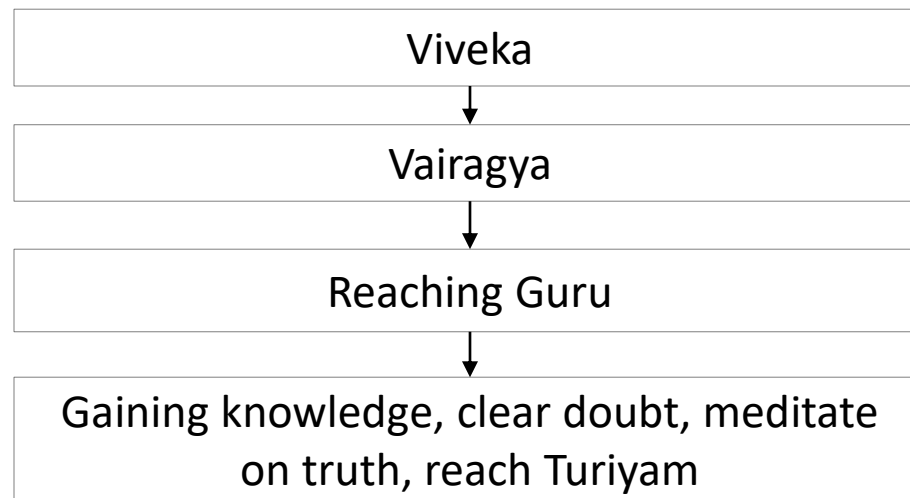
tē taṁ bhuktvā svargalōkaṁ viśālam
kṣīṇē puṇyē martyalōkaṁ viśanti |
ēvaṁ trayīdharmamanuprapannā
gatāgataṁ kāmakāmā labhantē || 9-21 ||

They, having enjoyed the vast heaven world, when their merits are exhausted, enter the world of the mortals; thus abiding by the injunctions of the three (Vedas), desiring (objects of) desires, they attain to the state of going and returning (samsara). [Chapter 9 – Verse 21]

- Go to Svarga, return back..
- Going to some object, not finding fulfillment, again going... endless pursuit.

c) Yasmin Gatha Na Nivartante Buyaha :

- Reaching which, one does not return back.
- **Gaining this fulfillment, there is no sense of incompleteness anymore.**
- Reaching where, again they don't come back.
- It is a state of Absolute fulfillment, completeness.



Mundak Upanishad :

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२ ॥

Pariksha lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,
tad-vijnan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham ॥ 12 ॥

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Savit) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

- Upadashyanti Tey Jnanam, Jnaninas Tatva Darshinaha.
- All with reference of what you have to do.
- What is the greatest strength in the spiritual path?

d) Tameva Chadyam Purusham Prapadye Yatah Pravrttih Prasrta Purani :

- That Turiyam state from which the whole realm has arisen, entire world has sprung forth, source of all experiences we are having, Oordva Moolam, Brahman.
- Entire Samsara Vriksha has arisen, in which I am caught now, from which I want to escape.
- As per lords guidance, Viveka, Vairagya, Sravanam, Mananam, Nididhyasanam I am practicing, perfectly fine.
- What you do?

Tameva Chadyam :

- Original being, the final source, initial cause, primordial Purusha, Adhyam Purusha.

Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ ६.२.१ ॥

sadeva somyedamagra āsīdekamevādvitīyam |
taddhaika āhurasadevedamagra āsīdekamevādvitīyaṃ
tasmādasataḥ sajjāyata || 6.2.1 ||

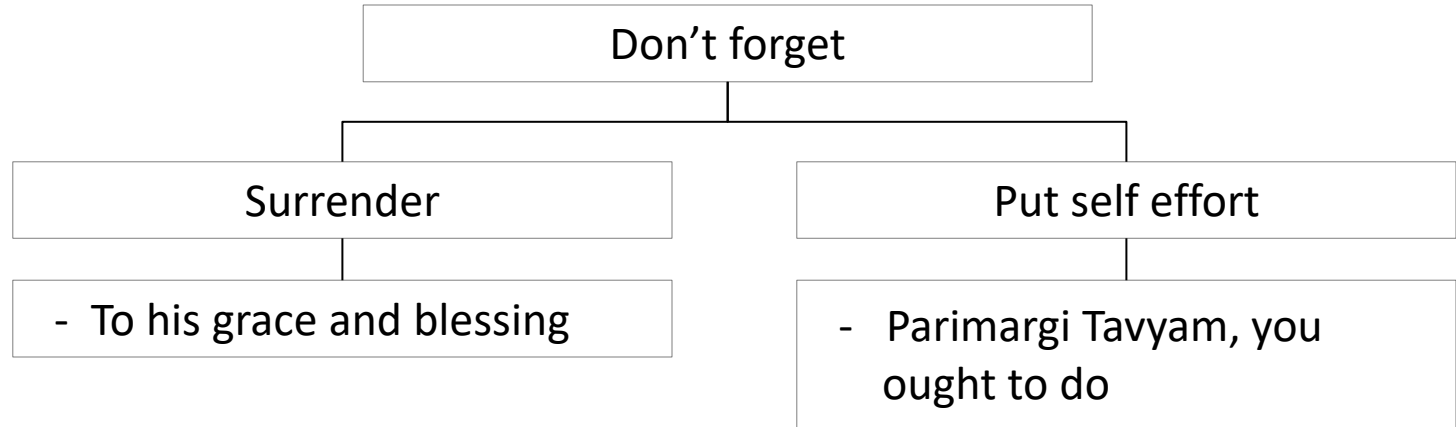
Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 - 2 - 1]

- Which was pure existence.
- Yatah – Pravrittiḥ Prasruta Purani
- From which the entire cosmos has come.
- That Adhyam Purusham.
- To that alone.

Prapadye :

- I surrender within, what kind of surrender?
- Oh Lord, the entire Samsara has arisen from you.
- In this I am, I want to reach you, how long will I be in Samsara.
- When I am going to be liberated?

- I surrender unto you.... Please relieve me from Samsara.
- **This bondage I am caught in, I put all my efforts but I need your grace... surrender to the Lord and strive on.**



- He has knocked on the gates of your soul and he is calling you...
- **Hearing his call, you are walking on the path.**
- Don't forget, hold on to him.

Katho Upanishad :

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यः तस्यैष आत्मा विवृणुते तनूँ स्वाम् ॥ २३ ॥

Na ayam-atma pravacanena labhyo na medhaya na bhuna srutena,
Yam evaisa vrnute tena labhyah tasyaisa atma vivrnute tanum svam || 23 ||

This Atman cannot be attained by the study of Veda-s nor by intelligence, not by much hearing. It is gained by him who chooses (prays to) this (Atman) alone. To him this Atman reveals Its true nature. [I – II – 23]

- One who closes the Lord, one whom Lord chooses, they get liberated.
- Hold on to him, seek his grace and blessings, keep striving.
- **In the striving you are doing, understand it is his grace alone.**
- By his grace, I have capacity to prostrate at his feet.
- **By his grace I walk the spiritual path, hold on to that.**
- Grace supported me, taken me forward, definitely will take me to the end.
- **Have the confidence, faith, never doubt.**
- You may have doubt on yourself, whether you are capable.
- **Never doubt his capability to lift you.**
- Tameva Chadyam Purusham Prapadye.
- Drop all your fears.
- You will definitely reach.
- Don't doubt whether you will be liberated.
- His grace will lift you up.
- When you thus surrender to Lord, it becomes Bhagawans duty to liberate you.
- This way, you walk.
- No limit to his capacity, Yatah Pravrittih Prasrtah Purani.
- Look at limitlessness in this world, enormous capacity, beauty, variety.

- Huge creation has come from the Lord.
- You are also a part.
- When you want to go back to him, like child wants to embrace the mother...
- Mother waiting with hands stretched.
- Here, Lord is waiting, walk on, don't doubt, you will reach.
- Tell Lord, it is now on you to liberate me.
- Give up sense of worry.
- Let him worry, you keep walking.
- **Surrender to Lord, you please protect me, liberate me.**
- In this way, what are the Virtues, values, we should have on the path?

Verse 5 :

निर्मानमोहा जितसङ्गदोषा
अध्यात्मनित्या विनिवृत्तकामाः ।
द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैर्-
गच्छन्त्यमूढाः पदमव्ययं तत् ॥ १५-५ ॥

nirmānamōhā jitasangadōṣāḥ
adhyātmanityā vinivṛttakāmāḥ |
dvandvairvimuktāḥ sukhaduḥkhasaṁjñaiḥ
gacchantyamūḍhāḥ padamavyayaṁ tat || 15-5 ||

Free from pride and delusion, victorious over the evil of attachment, dwelling constantly in the self, their desires having completely retired, freed from the pairs of opposites, such as pleasure and pain, the undeluded reach that goal eternal. [Chapter 15 - Verse 5]

What should be done?

- I) Understand essence of Shastra.
- II) Wake up from Samsara by Viveka, Vairagya, Asanga, detachment.

What is detachment?

- I don't seek this or that for any happiness.
- For my happiness, I am not going to trust the objective perishable world.
- Not depend on this or that.
- All dependency for happiness is delusion.
- Objects and beings in the universe can't give happiness, they themselves are dependent.

- They are required for whatever you want to do in life.
- **For happiness, not these people, objects.**
- For Asanga, Detachment, one should take up the spiritual pursuit.
- Surrender to the Guru, do Sravana, Manana, Nididhyasanam.
- As you pursue the path, seek his grace and blessings to walk the path.
- What are the qualities?

Lecture 4

Revision (Verses 3 + 4) :

Samsara Vriksha :

- See complexity, risk we take because of our own Vasanas, Raaga – Dvesha.

Solution :

- Tree comes to an end, longstanding, Avyaya, Ashwatta – which will not be there tomorrow.

| Endless | End |
|---|--|
| <ul style="list-style-type: none">- Samsara remains endless, if no effort is put to end.- If no knowledge it will trouble us on and on.- It gives us sense of Vairagya.- Difficulty, complexity, maze by which we are stuck is known | <ul style="list-style-type: none">- Evokes Vairagyam by helping to recognise our problem- Pay attention to problem- Become aware |

Example :

- Bhagawan came to take Prahlad Maharaj to Vaikunta.
- Narasimha Avatar shown to Prahalada.
- Wish to protect his kingdom, was naturally there.

- Prahalad asked others if they want to come to Vaikunta.
- Excuses : Given Wife, children, toys.
- No one wants to come.
- Pig... loves the beautiful ditch, refused.
- No one aware of problem of Samsara.
- We never think of problem, never aware, if disease, we ask Bhagawan to solve the problem.
- We want to enjoy in this world.

Example : Tilak

- British building railway – educated bondage, slavery.
- Better situation possible, independence.

1st :

- Become aware of bondage.
- Verse 1 + 2 : Bhagawan gave Vairagya.
- Describes Samsara Vriksha, to give Vairagya.
- “Samsara Tree is problem” - taught.
- Hence, Vairagyam taught.

Verse 3 :

न रूपमस्येह तथोपलभ्यते
नान्तो न चादिर्न च सम्प्रतिष्ठा ।
अश्वत्थमेनं सुविरूढमूलं
असङ्गशस्त्रेण दृढेन छित्त्वा ॥ १५-३ ॥

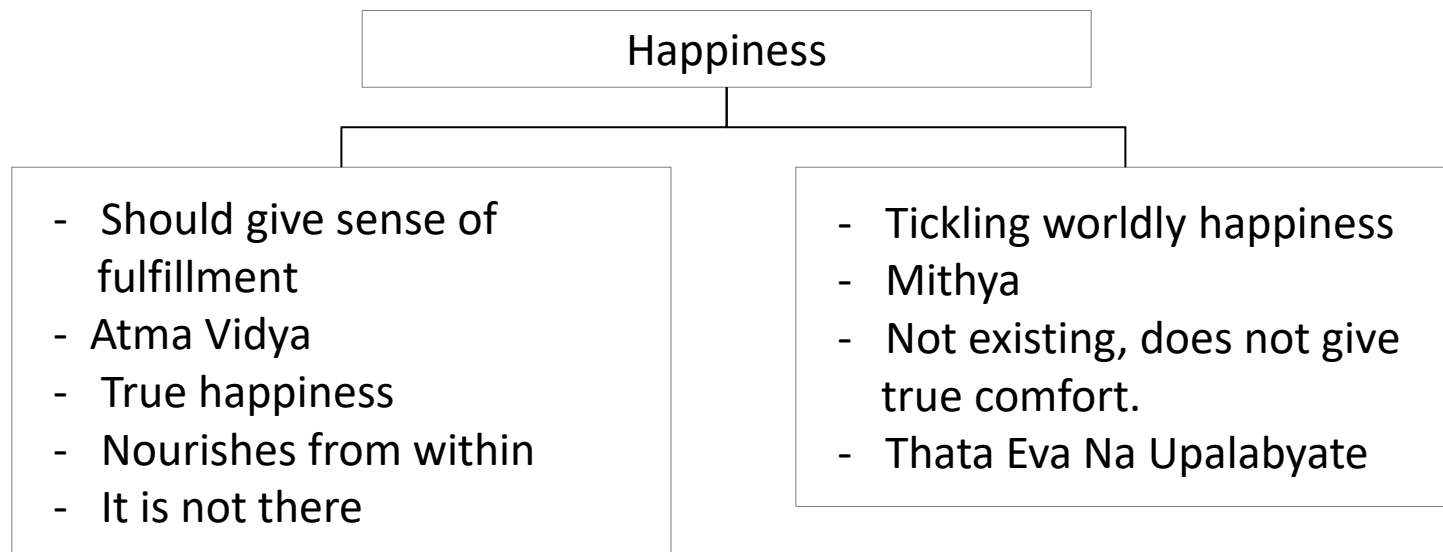
na rūpamasyēha tathōpalabhyatē
nāntō na cadirna ca sampratiṣṭhā |
aśvatthamēnaṃ suvirūḍhamūlam
asaṅgaśastrēṇa dṛḍhēna chittvā || 15 - 3 ||

Its form is not perceived here as such, neither its end, or its foundation, nor its resting place; having cut asunder this firm-rooted Asvattha-tree with the strong axe of non-attachment...[Chapter 15 - Verse 3]

- Samsara has no beginning, middle, end.
- **Recognise Samsara is not Satyam.**
- Na Rupam As the, Tathavena Cha na Upalabyathe.
- Samsara experienced, not valid.

Example :

- Rainbow, try to catch.
- Rainbow appears, actually not there.
- Mirage appears, actually not there.
- Laukika happiness – Sukham – only tickling.
- What is happiness?



- In the manner of Satya Sukham, its not there.

• **If at all you think it is going to give you Joy, fulfillment, it is your imagination.**

- More you think there is Joy, more suffering, trouble you are going to get into, chasing imaginations, illusions, going behind mirage, not going to be happy.
- Unless – you find the truth of Samsara, unless you reach Bhagawan, the very Adhara of Samsara, nothing you see, you are going to get.

a) This Ashwatta, Samsara Vriksha Suvirudha Moolam – has become very strongly noted because of ignorance.

- **We cannot destroy ignorance at one go.**
- **To gain the knowledge, the mind has to become quiet and gain ability to transcend itself.**
- **It will not be possible till it is restless.**

- Can't go off in one moment.
- Arjuna, you take axe, shastra of Viveka, Vairagya.
- Both go together.
- When Viveka arises, Vairagya should come.

Example :

- Viveka – fire is hot, touch finger.
- You will not put finger if you have the Jnanam.
- Child, once touches the fire, will not touch fire again.
- **Viveka should lead to Vairagya, otherwise it is only imagination.**
- Viveka or Vairagya is the axe.
- What is Viveka?
- There is no truth or happiness in the world, this is Viveka.
- Viveka means clarity.
- Gaining the Viveka, make it Dridha, not actually there, apparent, flimsy, with that, you can't do anything with Samsara.
- Make the Vairagya strong.
- How you make Viveka, Vairagya strong?
- By Teevra Mumukshutva.
- Viveka, Vairagya refers to detachment.

- **No detachment is strong unless there is attachment.**
- **Detachment towards the lower, brings about attachment to the higher.**
- **If you detach from lower and don't show the mind the higher, it will not get detached.**

- Visualise for the mind, the greater joy, beauty of realisation.
- Nobility of that knowledge, fulfillment of the experience, Visualise it.

- **Once the mind is able to appreciate :**

Beyond this realm of finitude, there is a higher beauty of infinitude.

- Recognise that, then it will give up lower Samsara and gain the higher Paramartha – reality.
- Asanga Shastrena Dridhena Chidwa.

- **Dridha – make the Vairagya strong.**

- And make the attachment to higher strong, love towards god should grow.
- Once Viveka and Vairagya gained, then you have the capacity to enter the spiritual path with full gusto.

Verse 4 :

ततः पदं तत्परिमार्गितव्यं
यस्मिन्गता न निवर्तन्ति भूयः ।
तमेव चाद्यं पुरुषं प्रपद्ये ।
यतः प्रवृत्तिः प्रसृता पुराणी ॥ १५-४ ॥

tataḥ padaṃ tat parimārgītāvyam
yasmin gatā na nivartanti bhūyaḥ |
tamēva cadyaṃ puruṣaṃ prapadyē
yataḥ pravṛttiḥ prasṛtā purāṇī || 15 - 4 ||

Then, that goal should be sought after, where having gone, none returns again. I seek refuge in that primeval Purusa from which streamed forth all activity (or Energy) [Chapter 15 - Verse 4]

b) Tatah Padam Tat Parimagitavyam :

- Then surrendering to the Guru, taking to Sravana, Manana, Nididhyasana, strive for attaining the Padam, the higher state.
- Padaniyatvat Padam – what you need to attain is Pada.
- Padam = State at which at once is the goal to be attained.

What kind of Padam :

- We have attained so many states and fallen...

c) Yasmin Gatah Na Nivartante Buyaha :

- Reaching which, there is no question of falling back, no return.
- Wherever you go, going is not final, returning – coming is possible.

- **Here it is that going, that fulfillment by which we will never fall, slip into incompleteness, called Moksha.**

- You transform, total completeness.

Example :

- Caterpillar can become butterfly.

- **After becoming butterfly, butterfly can't become caterpillar.**

- That is transformation, not superficial, its complete, changes you in and through.
- Reaching which there is no return.
- How do you strive for it?
- Surrender unto that and strive towards that.

d) Tameva Chadyam Purusham Prapadhye :

- I surrender to the ultimate.

e) Yatah Pravrttih Prasrta Purani :

- Look at the power, the capacity, the incomprehensible greatness of the reality from which the entirety has come about.

- **What should be its Shakti, its Jnanam, if the entire realm has come from Brahman.**

- Sarvagya, Sarvashaktiman Bhagavan.
- I surrender to that Bhagavan.
- Oh Bhagavan, you know what is good for me....

- You know what is right for me.
- I surrender to you, guide me,
- To whom else I can surrender.

Example :

- Child can go only to parents for guidance.
- I look upon you to guide me, to care for me, to bring me to the reality.
- I want you.
- Don't you want me, oh Lord?
- Surrender to the Lord and start moving forward.
- After stating the spiritual path, in this way, he gives important virtues and values which are absolutely essential to reach the ultimate.

Verse 5 :

निर्मानमोहा जितसङ्गदोषा
अध्यात्मनित्या विनिवृत्तकामाः ।
द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैर्-
गच्छन्त्यमूढाः पदमव्ययं तत् ॥ १५-५ ॥

nirmānamōhā jitasangadōṣāh
adhyātmanityā vinivṛttakāmāḥ |
dvandvairvimuktāḥ sukhaduḥkhasaṃjñaiḥ
gacchantyamūḍhāḥ padamavyayaṃ tat || 15-5 ||

Free from pride and delusion, victorious over the evil of attachment, dwelling constantly in the self, their desires having completely retired, freed from the pairs of opposites, such as pleasure and pain, the undeluded reach that goal eternal. [Chapter 15 - Verse 5]

- I) Nirmana Moha
- II) Jitasangha Dosha
- III) Adhyatma Nitya
- IV) Vinivrttah Karmah
- V) Dvadvair Vimuktah
- VI) Sukha Dukha Sanjnai

Gachhanti Amudhah Padam Avyayam Tatu :

- What is required?
- Just wishing and wanting to reach without preparing to reach ?????

- **Prepare to get the capacity to traverse the path.**
- What is required?
- It is internal, not external
- Therefore, anybody can attain.
- If external, then there will be conditions of situation in a country etc.
- Not easy to prosper, no background of Sanskrit, Maths, Physics, Chemistry, Yoga, Computer, old now, can't memorise.
- All valid but here those excuses not correct.
- Change we want to bring about change with respect to our internal equipment – mind.

a) Nirmana Moha :

- Without Manah – without Ahamkara, pride
- Without Moha – refers to expressions of Tamas, delusion, lack of discrimination, Tamasic propensities – error, indiscretion, jumping to conclusions.

Example :

- 2 ladies discussing about husbands.
- One said – jumping to conclusions
- Pride is foolish
- **Can't be proud about anything in life.**

- Proud, if you have something.
 - Can paint, talk extempore.
 - These are capacities given by lord through others.
 - Talents nurtured by many teachers.
 - Naturally, we have only ignorance.
 - Rest of the things someone has given us.
- **All pride, ego is actually foolish,**
- Whatever we have is lords gift to us, no use of feeling any pride.
 - What you have must be used in serving others.
 - Nirmana Moha : Remove our pride and delusion – refers to Tamas.

b) Jita Sangha Dosha :

- Those who have conquered the defect of attachment.

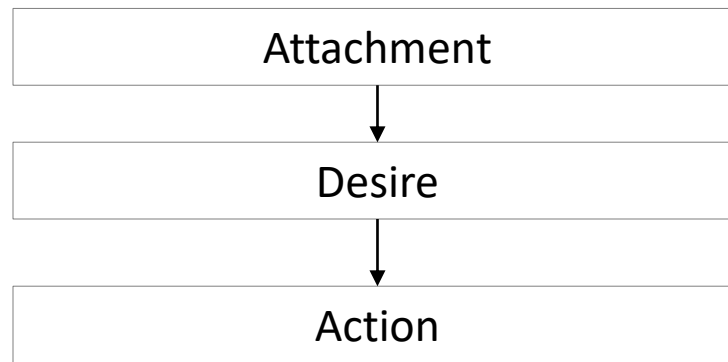
| Attachment | Love |
|--|--|
| <ul style="list-style-type: none"> - I want, I want... object, beings. - Drop it. - Conquer attachment - Refers to Rajas | <ul style="list-style-type: none"> - Nature of giving |

c) Adhyatma Nitya :

- Nita – firm, abiding in Adyatma with reference – with reference to the self, efforts one takes pertaining to the self, firm in spiritual practice refers to Sattva.
- Giving up effects of Rajas and Tamas and being firm in Sattva, spiritual practices.
- Cultivate values.
- Not just study, write exams, tell others, develop more ego.
- Not writing exam = Tamas.
- Getting pride, ego = Rajas.
- Neither Rajas and Tamas, do for the sake of ones spiritual progress – Adhyatma Nitya.
- In this way, if one needs leads life, what happens?

d) Vinivritta Kamaha :

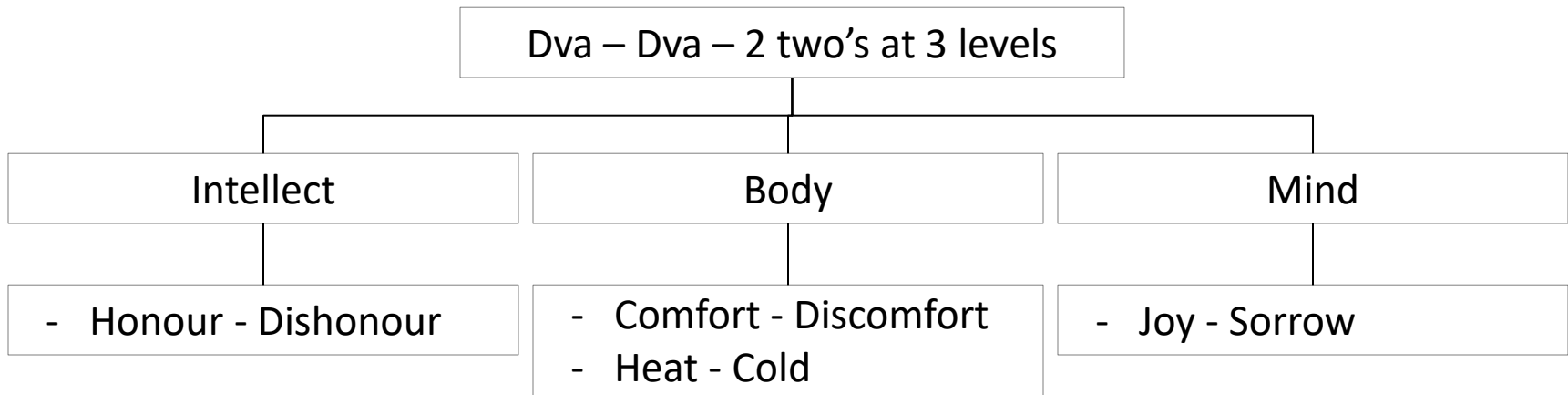
- All desires will go b themselves.
- **Desires come when attachments are there.**
- When attachment goes, desires go away.
- **Attachment : - Hoping for some happiness, holding on to that**
- Concretisation of hope by having a desire.
- **Kama : - Desire for that happiness.**



- With desire, take action.
- Desire + action to fulfill desire = Vinivrita Kama.
- When they end...

e) Dvandwair Vimuktah Sukha Dukha Samjnaihi :

- Dvandva – duality.



- When pairs of opposites lead to Sukha – Dukha, then Dvandva has effect on you.

• **Dvandvas can be there, someone insulted, praised you... they should not lead you to Sukha and Dukha.**

- If Dvandva leads to Sukha – Dukha, then only it has been empowered.
- If duality do not lead to Sukha – Dukha but only is plain awareness of what is happening around, then that Dvandva is harmless.
- Not practical.
- Honour- Dishonour, heat – cold will produce Joy – sorrow.
- Not allowing them to take over you is important.
- They will be there.
- Example :
 - Lady lost husband.
 - You are not made of stone.
- You will feel, don't be emotionally a burden to family, wake up.
- Be like round bottomed doll, moves, comes back to equilibrium, does not fall.
- Will feel honour – dishonour.

• **Don't let feelings weaken you.**

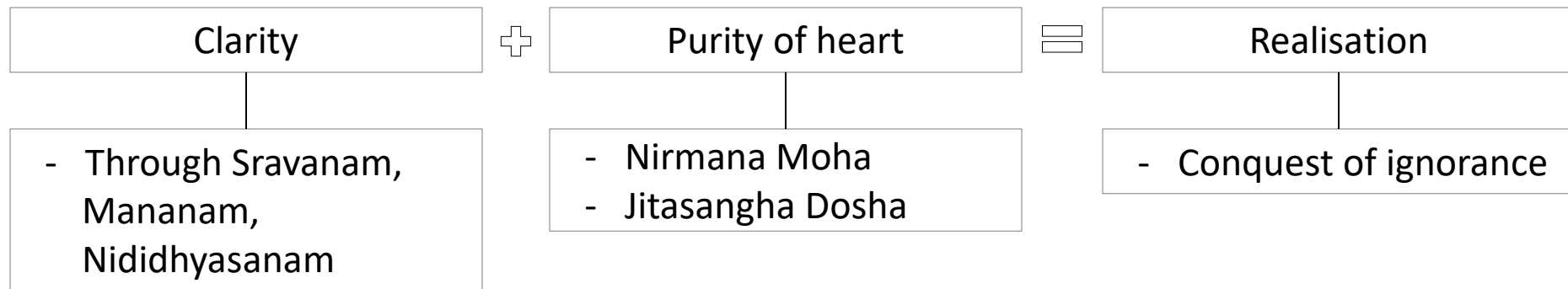
- Watch that.

• **See that, they come, watch them, don't become identified with that, let them go away.**

- This is how one needs to live life...
- Here, referred as Dvandvai Vimuktair Sukha – Dukha Samjnaihi.

f) Such people are Amoodaha – are free of ignorance, free of ignorant notions of the self because Sravanam, Mananam, Nididhyasanam, spiritual path is happening but yet if these inner issues are not sorted out, then it will give only information but no transformation.

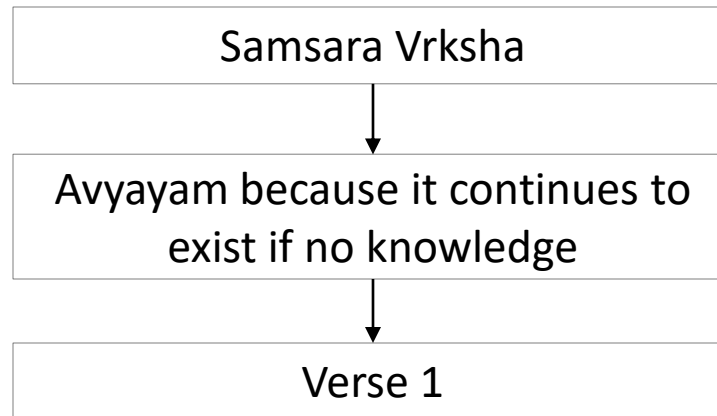
- Knowledge should be cooked.
- Otherwise knowledge remains at surface level.
- It will not lead to destruction of ignorance.



- Such people are Amoodah.

g) Avyayam – Tat Padam Gachhati :

- They reach that nondecaying, imperishable Padam, State.



- That Avyaya ignorance comes to an end by this knowledge and then what happens.
- Reach that abode from where one does not return back.
- This is that Avyayam Padam Tatu.

| Samsara | Sat Chit Atma |
|--|--|
| <ul style="list-style-type: none"> - This Avyayam - Experiencing - False Avyaya | <ul style="list-style-type: none"> - That Avyayam from which there is no return - Comes by destruction of ignorance - True Avyaya - No return back - Where we need to go. - Transformation |

- This is Makara Sankranti.
- Sankranti – means change, transformation.

- This is that change which we celebrate as Sankranti.
- What is that Padam – Verse 6.
- Bhogi – Vasanas, Raaga Dvesha Burnt.
- Celebrate, burnt in Makarant Sankranti, sing in Joy.

Chapter 15 :

- How mind should become ready to realise the knowledge.
- Academic study, not intent, purpose of Shastra.
- Main intent : We realise, we become one with Satchit Ananda.

Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्सह ।
ब्रह्मणा विपश्चितेति ॥ १ ॥

Oṃ brahmaavidāpnoti param । tadeṣā'bhuktā ।
satyaṃ jñānāmanantaṃ brahma ।
yo veda nihitaṃ guhāyāṃ parame vyoman ।
so'shnute sarvān kāmānsaha ।
brahmaṇā vipaściteti ॥ 1 ॥

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited: Brahman is the truth, knowledge and infinity. He who knows it as existing in the cave of the heart in the transcendent Akasa, realises all his desires along with omniscient Brahman. [2 - 1 - 1]

- Knower of Brahman should attain the infinite.
- If attainment of infinite is not there, no use of study.

Shankara :

- **Avignyatve Pare Tatve Shatra atitih Nishphalam.**
- **If you have not realised the reality, studying Shastra is purposeless.**
- Not just study but realise.

Verse 5 :

निर्मानमोहा जितसङ्गदोषा
अध्यात्मनित्या विनिवृत्तकामाः ।
द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैर्-
गच्छन्त्यमूढाः पदमव्ययं तत् ॥ १५-५ ॥

nirmānamōhā jitasangadōṣāh
adhyātmanityā vinivṛttakāmāḥ |
dvandvairvimuktāḥ sukhaduḥkhasaṃjñaiḥ
gacchantyamūḍhāḥ padamavyayaṃ tat || 15-5 ||

Free from pride and delusion, victorious over the evil of attachment, dwelling constantly in the self, their desires having completely retired, freed from the pairs of opposites, such as pleasure and pain, the undeluded reach that goal eternal. [Chapter 15 - Verse 5]

- What are the adjustments to make when we are studying?

- I) **We are beyond ego, don't get deluded.**
- II) **Let Tamasic propensities go away.**
 - **Let attachments, desires cease.**

III) Ensure mind is continuously seeking the ultimate.

- Adhyatma Nitya.

IV) Ensure we are not shaken, moved by ups + downs of life.

- Titiksha should be there.

Such Yogins :

V) Gachhanti Amudaha :

- Go beyond ignorance, put an end to ignorance.

VI) Avyayam Padam Tatu Gachhanti :

- Reach that supreme imperishable reality.
- What is the nature of that reality.

Katho Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १५ ॥

Na tatra suryo bhati, na candra-tarakam nema vidyuto bhanti, kuto 'yam agnih,
Tam-eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati || 15 ||

The sun does not shine there, nor does the moon, nor do the stars, nor the lightnings and much less this fire. When He shines, everything shines after him ; by His light, all these shine. [II – II – 15]

- Same here in verse 6.

Verse 6 :

न तद्भासयते सूर्योः
न शशाङ्को न पावकः।
यद्गत्वा न निवर्तन्ते
तद्धाम परमं मम ॥ १५-६ ॥

na tadbhāsayatē sūryah
na śaśāṅkō na pāvakaḥ |
yadgatvā na nivartantē
taddhāma paramaṃ mama || 15 - 6 ||

Neither does the sun shine there, nor the moon, nor fire; to which having gone they return not; that is my supreme abode. [Chapter 15 - Verse 6]

What is that reality?

a) Na Tat Suryaha Bhasate :

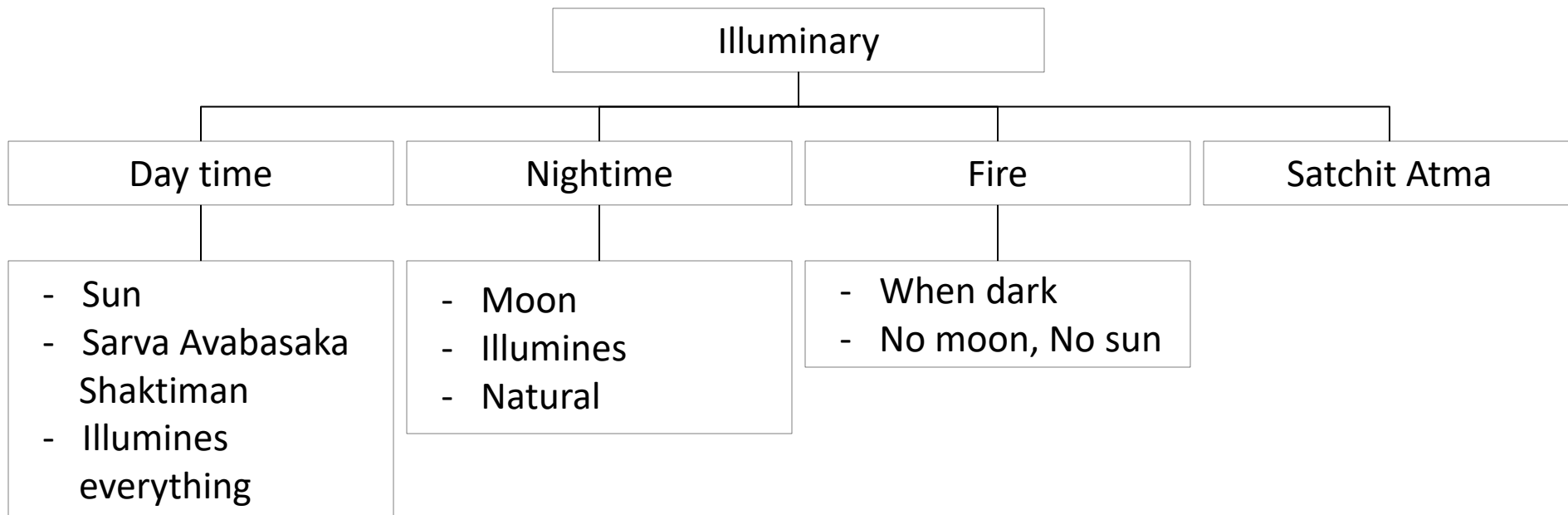
- That sun does not illumine is the reality.

b) Na Shashankaha Na Bhasayate :

- The moon also does not illumine it.

c) Na Pavakaha Na Bhasayate :

- Neither fire illumine it.
- Ultimate reality – description.
- Shastra requires Guru to explain.



Satchit Atma :

- Does not require any external agency for illumination.
- To know something need light, mobile light, bulb...
- With light, see.
- Sun, moon, represent means to see.
- Require eyes, mind... to see.
- Sun, moon, does not illumine.
- **To know Satchit Atma, don't require any means of knowledge.**
- Satchit is Svaprakasha – self luminous, Svayam Prakasha, self evident.

Atma :

- Anya Avabasake Sati, Sva Avabasakam.
- Even though nothing is there to illumine it, it is self luminous because it itself appears, reveals itself.
- Aparoksha = Self evident
= Automatically by itself, without any assistance, it reveals itself.
- That is the supreme reality.
- What is that which automatically itself without any assistance reveals itself, is the highest reality.
- Sun, moon, fire, eye, mind is not required to illumine, because it is self illuminous, that is the supreme reality.
- Surya, Adhyatmikally, internally refers to power behind the eye.

Tattwa Bodha :

श्रोत्रं त्वक् चक्षुः रसना घ्राणम् इति पञ्चज्ञानेन्द्रियाणि ।
श्रोत्रस्य दिग्देवता । त्वचो वायुः । चक्षुषः सूर्यः । रसनाया वरुणः ।
घ्राणस्य अश्विनौ । इति ज्ञानेन्द्रियदेवताः ।
श्रोत्रस्य विषयः शब्दग्रहणम् । त्वचो विषयः स्पर्शग्रहणम् ।
चक्षुषो विषयः रूपग्रहणम् । रसनाया विषयः रसग्रहणम् ।
घ्राणस्य विषयः गन्धग्रहणम् इति ।

Śrotram tvak caksuh rasanā ghrānam itī pañcajñānendriyāni |
Śrotrasya digdevatā | Tvaco vāyuh | Caksusah sūryah |
Rasanāyā varunah | Ghrānasya aśvinau | Itī jñānendriyadevatāh |
Śrotrasya visayah śabdagrahanam | Tvaco visayah sparśa-grahanam |
Caksuso visayah rūpagrahanam | Rasanāyā visayah rasagrahanam |
Ghrānasya visayah gandhagrahanam itī |

The five sense organs of perception are the ears, skin, eyes, tongue and nose. The presiding deities of the sense organs of perception are space of the ears, Air of the skin, the Sun of the eyes, Water of the tongue and the Asvini-kumaras of the nose. The field of experience of the sense organs of perception are - cognition of sound for the ear, cognition of touch for the skin, cognition of form for the eyes, cognition of taste for the tongue and cognition of smell for the nose. [Verse 11. 2]

- Deity of eye = Sun.
- Manaso Devata Chandramaha – Deity of Mind = Moon.
- Pavakaha – fire – Vacho Devata power of speech.
- **Surya :**
 - **Eye mind, speech not required to explain.**
 - **Self luminous, shows itself by itself, that is the supreme reality, Bhagawan.**
- Reaching which, one does not return back = Consciousness, self, Satchit Atma.
- Do you require light to know yourself?
- Light gone, I know I am there.
- See light to see something other.
- **Svayam Vibhati, Saha Anyan Api Bhasayati, Sadhanam Bina.**
- **It itself shines, illumines others, without any assistance = Atma, Sakshi, consciousness, myself, is the ultimate reality.**
- When we show Aarti for Bhagawan, we chant Na Tatra...
- Switch off light to create darkness.

- **Show camphor and see Bhagawan.**
- **We close eyes, shut our mind.**
- **See Bhagawan inside.**

- Hridaya Madhye... experience pure existence, consciousness, that is Bhagawan.

d) Tad Dhama Paramam Mama :

- That is my supreme abode, Majestic effulgence.
- Why Sun, Moon, fire, senses, not required?
- That itself is self – effulgent.
- Mid-day summer sun, to see sun, don't need torch light.
- Sun bright.
- Most brightest in whole universe = Consciousness, the self.
- Nothing can hide, no cloud can hide Atma, pure consciousness.

- **Pure consciousness is ever lit, hence no death.**
- **Who am I?**
- **I am seeker, I want to know myself.**
- **It is pure consciousness.**
- **We take ourself to be body and mind and we say I am on the journey to the self.**

- Stars, lightening, can't illumine Atma.

e) Tameva Bhamtam, Anubhati Sarvam, when it shines, all shine.

- Because of consciousness alone, can see sun, moon, world.

f) Tasya Bhasa Sarvam idam Vibhati :

- Because of shine of consciousness, all these appear.
- Tat Dhama Paramam Mama Supreme Abode.

Gita :

ततः पदं तत्परिमार्गितव्यं
यस्मिन्गता न निवर्तन्ति भूयः ।
तमेव चाद्यं पुरुषं प्रपद्ये ।
यतः प्रवृत्तिः प्रसृता पुराणी ॥ १५-४ ॥

tataḥ padaṁ tat parimārgītāvyam
yasmin gatā na nivartanti bhūyaḥ |
tamēva cadyaṁ puruṣaṁ prapadyē
yataḥ pravṛttiḥ prasṛtā purāṇī || 15 - 4 ||

Then, that goal should be sought after, where having gone, none returns again. I seek refuge in that primeval Purusa from which streamed forth all activity (or Energy) [Chapter 15 - Verse 4]

- Reaching where, there is no return.. Why?
- It is not something where you have to go somewhere, someplace.
- Have one there, therefore have to come back.
- Put effort, space covered, time taken, no going, coming in Atma.

- Going is apparent, seems as though you have gone.

Example :

- Dream... swimming in pacific ocean, holding breath in vast ocean, bluk bluk you are going, no way you can survive...
- Wake up... you imagined, you are in pacific ocean, drowning.
- Going where, coming where.
- Dreamer not going 100 km and coming back 100 km.
- Not going to Kailash, Vaikunta to become the waker.

• **Just become Aware, that she is the waker.**

- Going is of the nature of knowledge because we are in the realm of ignorance.
- Going = Understanding, who I am.

Gita :

क्षेत्रज्ञं चापि मां विद्धि
सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं
यत्तज्ज्ञानं मतं मम ॥ १३-३ ॥

kṣētrajñam cāpi mām viddhi
sarvakṣētrēṣu bhārata |
kṣētrakṣētrajñayōrjñānam
yat tajjñānam mataṁ mama || 13.3 ||

Know me as the knower of the field in all fields, O Bharata. Knowledge of the field as also of the Knower of the field is considered by Me to be My knowledge. [Chapter 13 - Verse 3]

- I am Kshetrajna in all beings.
- Understand this.
- Yat Gatva.. Na Nivartante.

Gita :

ततः पदं तत्परिमार्गितव्यं
यस्मिन्गता न निवर्तन्ति भूयः ।
तमेव चाद्यं पुरुषं प्रपद्ये ।
यतः प्रवृत्तिः प्रसृता पुराणी ॥ १५-४ ॥

tataḥ padaṁ tat parimārgītāvyam
yasmin gatā na nivartanti bhūyaḥ |
tamēva cadyaṁ puruṣaṁ prapadyē
yataḥ pravṛttiḥ prasṛtā purāṇī || 15 - 4 ||

Then, that goal should be sought after, where having gone, none returns again. I seek refuge in that primeval Purusa from which streamed forth all activity (or Energy) [Chapter 15 - Verse 4]

- Once you know, you know.
- If you have gone somewhere, they will say, go home.
- This is your home, nobody can send you out of your home.
- Go to somebodys home... they will send you back.
- Go to Svarga....

ते तं भुक्त्वा स्वर्गलोकं विशालं
क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
एवं त्रयीधर्ममनुप्रपन्नाः
गतागतं कामकामा लभन्ते ॥ ९-२१ ॥

tē taṁ bhuktvā svargalōkaṁ viśālam
kṣīṇē puṇyē martyalōkaṁ viśanti |
ēvaṁ trayīdharmamanuprapannā
gatāgataṁ kāmakāmā labhantē || 9-21 ||

They, having enjoyed the vast heaven world, when their merits are exhausted, enter the world of the mortals; thus abiding by the injunctions of the three (Vedas), desiring (objects of) desires, they attain to the state of going and returning (samsara). [Chapter 9 – Verse 21]

- Go to Svarga – Punya got over... came back.
- Go to Naraka : Papa over... came back.
- Went to school... come back home.
- **Here, you are in your home... where should I come back.**
- Where to come back?
- Now I am sitting in the body... somebody's home.
- **My home = Pure consciousness.**

Chandogya Upanishad :

स यथा शकुनिः सूत्रेण प्रबद्धो दिशं दिशं
पतित्वान्यत्रायतनमलब्ध्वा बन्धनमेवोपश्रयत
एवमेव खलु सोम्य तन्मनो दिशं दिशं
पतित्वान्यत्रायतनमलब्ध्वा प्राणमेवोपश्रयते
प्राणबन्धनं हि सोम्य मन इति ॥ ६.८.२ ॥

sa yathā śakuniḥ sūtreṇa prabaddho diśaṃ diśaṃ
patitvānyatrāyatanamalabdhvā bandhanamevopaśrayata
evameva khalu somya tanmano diśaṃ diśaṃ
patitvānyatrāyatanamalabdhvā prāṇamevopaśrayate
prāṇabandhanaṃ hi somya mana iti || 6.8.2 ||

Just as a bird tied to a rope flutters here and there, and when it cannot get any shelter anywhere, it surrenders itself to its bondage; in the same way, O Somya, the mind runs in every direction, and when it fails to get a resting place anywhere, it surrenders itself to prāṇa, the vital force. The mind, O Somya, is tied to prāṇa. [6 - 8 - 2]

- Hawk flies, goes various places, can't find abode of rest.
- Comes back to nest.
- Bandana Mera Upasrute.
- Tan Manaha – Disham disham Patitva Anyatanam Ayatva.... Prana Me Upashritaha.
- **Mind comes back and rests in consciousness only**
- **We are wasting time searching here and there but our home is right here.**
- Na Tat Bhasayate Suryaha Na Shasha Shankaha, Na Pavakaha.

g) Yat Gatva :

- Going is knowing.
- I have to reach the self by knowing.
- **Knowing, you don't have to come back.**
- **Once realised your nature, once waker, you have woken, no going back, everything ends.**
- No actual going, no returning.
- Going is only nature of knowledge.

Verse 7 :

ममैवांशो जीवलोके
जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि
प्रकृतिस्थानि कर्षति ॥१५-७॥

mamaivāṃśō jīvalōkē
jīvabhūtaḥ sanātanaḥ |
manaḥṣaṣṭhānīndriyāṇi
prakṛtisthāni karṣati || 15 - 7 ||

An eternal portion of myself, having become a living soul in the world of life, abiding in Prakirti, draws (to itself) the (Five) senses, with mind as the sixth. [Chapter 15 - Verse 7]

- Why there is no actual going, covering distances, in space, in time of Jivatma to reach Paramatma?
- Why – Gathva Na Nivartante?

a) Because the Jiva Buta – Mam Eva Amsha :

- **It is me only appearing as Jiva.**
- Me = Bhagavan, Paramatma
- Jiva Loke – in this plane of Jiva, not Brahma Loka, Bhu Loka, Bhuar Loka, Suar Loka.
- We are all now in the realm of Jiva.
- Who is the Jiva Buta?

- **Every moment, we are that pure consciousness only.**

- It is only an imagination that we are individual.
- Never forget this.

- **Touch your heart and say I am Brahman, Satchit Ananda.**

- Don't say verbally, I hope to become Brahman, I think I am Brahman.

- **We are Brahman, Aham Brahma Asmi, Tat Tvam Asi.**

- You are Brahman, I am Brahman.
- Mama Eva Amshaha.
- Lord appears as Jiva.
- Lord takes the form of Jiva.
- How long will it take for Jiva to know, to go to Brahman?
- It is always Brahman.... No Yat Gatva Nivartante... need not be told.
- No going, no coming – you are Brahman.

- **What is the going?**

- **It is the understanding, removal of the ignorance, is the going.**

- No other going is there.
- Realisation is only matter of understanding, clarity.

Chandogya Upanishad :

- Jnanat Eva Tu Kaivalyam.
- By that knowledge only you will get the realisation, infinite.
- Even when I appear as Jiva, infact, I am that Sanatanaha Brahman only, ancient, Nitya, unchanging reality.
- Ma Meivamsha... gives clarity of why Yat Gatva Na Nivartante.

Gita :

न तद्भासयते सूर्योः
न शशाङ्को न पावकः।
यद्गत्वा न निवर्तन्ते
तद्धाम परमं मम ॥ १५-६ ॥

na tadbhāsayatē sūryah
na śaśāṅkō na pāvakaḥ |
yadgatvā na nivartantē
taddhāma paramaṃ mama || 15 - 6 ||

Neither does the sun shine there, nor the moon, nor fire; to which having gone they return not; that is my supreme abode. [Chapter 15 - Verse 6]

- **It is only Paramatman, who is the Jiva.**
- Jiva when he understands it, is Brahman in his real nature, that is going of Jiva.
- Brahmavit Aapnoti... reaching Brahman.

Tattiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तद्देशाऽभुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्सह ।
ब्रह्मणा विपश्चितेति ॥ १ ॥

Oṃ brahmaavidāpnoti param | tadeṣā'bhuktā |
satyaṃ jñānamanantaṃ brahma |
yo veda nihitaṃ guhāyāṃ parame vyoman |
so'snute sarvān kāmānsaha |
brahmaṇā vipaściteti || 1 ||

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited: Brahman is the truth, knowledge and infinity. He who knows it as existing in the cave of the heart in the transcendent Akasa, realises all his desires along with omniscient Brahman. [2 - 1 - 1]

- **Knowing I am Brahman is reaching Brahman.**
- Once you know, you know.. Don't become Jiva again.
- **Even after becoming waker, I dream next day.**
- **Such a thing will not happen because individuality ends.**
- **Once individuality ends, there is no way - individuality can come back.**
- **Individuality will never come back because it is just an illusion.**
- Illusion when it ends, will not come back.
- What is born out of ignorance, once you know, have clarity, nature of knowledge is that.

Example :

- $1 + 1 = 2$, you always know.
- Don't think Katori is elephant.... Will not doubt.
- Power of direct knowledge, Aparoksha Anubhuti is there, then there is no slipping back.
- Thus Bhagawan Srikrishna answers, since Jiva in its real nature is Sarva Atma Brahman only, therefore Jiva knows itself to be Brahman.
- In nature, Jiva is Brahman only.
- Jiva appears as though it is a separate reality.
- Amsha... once individuality ceases, it is one.
- It was always one.
- Knowing itself to be one, it becomes one.
- Possible question, answered by Manah Shashtani Indriyani... will be taken in lecture 6.

Lecture 6

- Nature of reality, attaining which there is no return.
- Nma Nivartanti Buytaha.
- What is nature of that reality?

Verse 6 :

- Reality is that which sun, moon, fire does not shine.
- To know object, we require medium of light.
- To hear sound, need material medium or space.
- In space, air is required.
- Through assistance of many things, we come to know.
- Not just sun, eyes, mind other factors required to know objects.

• **Reality :**

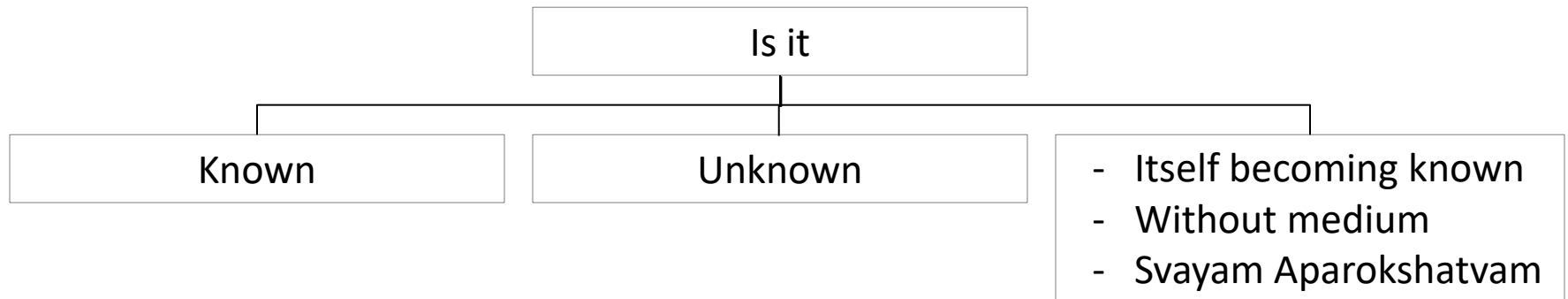
Is that where you don't need any of assistants.

- Svaprakash, Svayam Prakasha.
- Self luminous, self effulgent.

• **Avedyatte Sati Svayam Aparokshatvam.**

- It is not object which is known.
- Sun, moon, fire, bulb, lightening, camphor can illumine object.

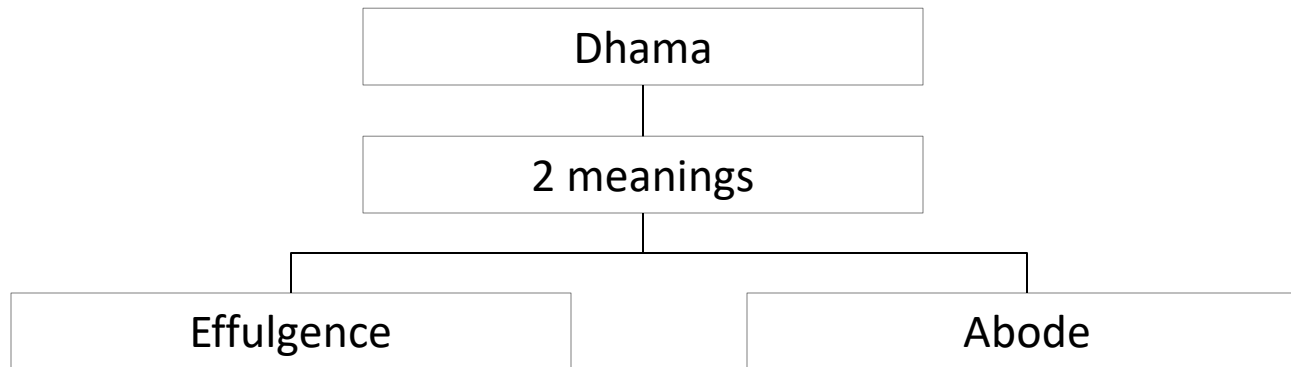
- Here it is not object to be known, therefore no assistance required.
- Mind required.
- Not being external object to be known – Avedyate.



- Known by itself.
- Aparokshatvam = Not knowing through some assistance.
- **It is known naturally, inherently, Automatically, effortlessly.**
- Don't require any effort to known.
- No need to open eyes, switch light, mind must be focussed, effort required.
- No blank face... mind somewhere else.

- **Here not object to be known but known naturally, automatically is the ultimate beautiful reality.**
- **What is that?**
- **You yourself, consciousness, self luminous.**

- To know yourself, don't need anything.
- **Know ourself without eyes, ears, external light, sun, moon, fire.**
- Why do you know your self yourself? Not as an object but self effortlessly?
- Because Tat Dhama – that itself is effulgence.



- Light bright with fragrance of Tulsi (Minds Tricks).
- It is pure.
- **Effulgence means it is by itself automatically known.**
- **Tad Dhama Paramam Mama :**
That is my supreme abode, nature.
- **Yat Gatva Na Nivartante :**
Repeated here.

Gita :

ततः पदं तत्परिमार्गितव्यं
यस्मिन्गता न निवर्तन्ति भूयः ।
तमेव चाद्यं पुरुषं प्रपद्ये ।
यतः प्रवृत्तिः प्रसृता पुराणी ॥ १५-४ ॥

tataḥ padaṃ tat parimārgītāvyam
yasmin gatā na nivartanti bhūyaḥ |
tamēva cadyaṃ puruṣaṃ prapadyē
yataḥ pravṛttiḥ prasṛtā purāṇī || 15 - 4 ||

Then, that goal should be sought after, where having gone, none returns again. I seek refuge in that primeval Purusa from which streamed forth all activity (or Energy) [Chapter 15 - Verse 4]

- What is it where one goes, one does not come back?
- Important status, hence repeated.
- **It is the state of consciousness.**
- **Why? Can't come back? Because it is me myself.**
- **Not distance from m by space or time, not object apart from me.**
- Going – coming only in time – space but this is Svarupam.
- Why going no return?

Answer :

ममैवांशो जीवलोके
जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि
प्रकृतिस्थानि कर्षति ॥ १५-७ ॥

mamaivāṃśō jīvalōkē
jīvabhūtaḥ sanātanaḥ |
manaḥṣaṣṭhānīndriyāṇi
prakṛtisthāni karṣati || 15 - 7 ||

An eternal portion of myself, having become a living soul in the world of life, abiding in Prakirti, draws (to itself) the (Five) senses, with mind as the sixth. [Chapter 15 - Verse 7]

- You yourself.
- You think you are Jiva.
- Mama Eva Amshaha.
- You are me only.
- It is not different.

| Wave | |
|--|--|
| <ul style="list-style-type: none">- Is Water- Amsha, appearing to be a part, facet of me. | <ul style="list-style-type: none">- Its me only, my part only.- Way of telling- It is not Jiva is a part |

Why Bhagawan can't be a part?

- Cut it and take it 1 mm apart.
- There should be some space in between.
- Only one Bhagawan.
- Part not to say part.
- To say me only.

Example :

- Room space part of total space.
- Part appearing because of presence of wall.
- Wall creating appearance to be a part = Room space.
- Space can't be cut, chair / tumbler / room – space.
- Calling by different names.
- One consciousness= Bird, Man, women.

• We give importance to body, forget consciousness because I see myself as body.

- One space appears as many spaces.
- One consciousness appears as many bodies.
- Jiva Lokaha... in the whole realm of beings..., all me only.
- Para + Apra Prakrti = Bhagawan.

• We can't take body separately from consciousness.

- Can't take wave separately from water.
- Wave = Name + form.

• Differences appear because of Upadhi – Mind, senses, body.

- Even when they all appear separate, Jiva Butaha, all are Sanatanaha Bhagawan only.
- Drishyate Srutyate Yad Yatu.. Whatever you see, hear, all is Brahman...

- Brahmanoyanya Kinchana.

Narayana Sukhtam :

यच्च किञ्चिज्जगत्सर्वं दृश्यते श्रूयतेऽपि वा।
अन्तर्बहिश्च तत्सर्वं व्याप्य नारायणः स्थितः ॥

yacca kiñcijjagatsarvaṃ dṛśyate śrūyate'pi vā |
antarbahiśca tatsarvaṃ vyāpya nārāyaṇaḥ sthitaḥ ||

Whatever all this universe is, seen or heard of—pervading all this, from inside and outside alike, stands supreme the Eternal Divine Being (Narayana).

- **Inside, outside all Narayana.**

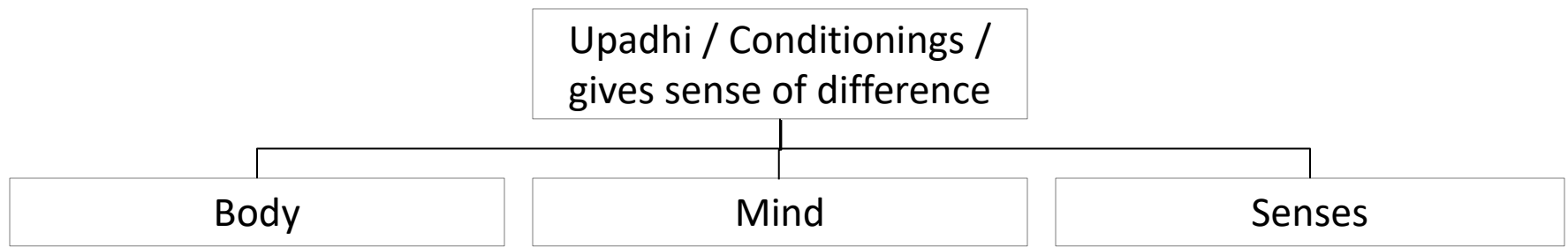
Kabirdas :

- Fish in searching for water, staying in the water.
- Everywhere there is ocean... someone told fish.
- Going from one shore to another.
- Fish is in ocean, will not find ocean, searching ocean.
- Search keeping us for away from fict.

- **Fish has to understand – everything is water, water, water only.**

- We are searching for god, fish searching for water.
- Upadhi – body, senses, give a notion of difference but we have to understand our nature.

- **Upadhi makes us feel sense of individuality, in deep sleep, no Upadhi.**



- In deep sleep – don't experience body – mind cause.
- Others see body.,
- Actually they are not there.
- In deep sleep can we say its all gone, we are one with Brahman?
- If deep sleep is realisation and is becoming one with god, why study gita, go for sleep now, to realise god.

Verse 7 :

a) Manah Shashtani Indriyani Prakrtisthaani :

- Prarabda Karma makes us experience in waking or dream state.
- When it is time for Karma to quieten, Karma ceases.
- Karma = Fructification of Punya Papa leading to various experiences of Joy and sorrow.
- To experience Joy and sorrow, you need body, mind, senses.
- For individual all things required.
- In deep sleep, all in Prakrti.

- Go back to causal body, Karana Sharira.
- Go back to Avidya,

| Sthula Sharira | Sukshma Sharira | Karana Sharira |
|-----------------------|------------------------|-----------------------|
| Body | Mind | Avidya, Vasana |

In deep sleep :

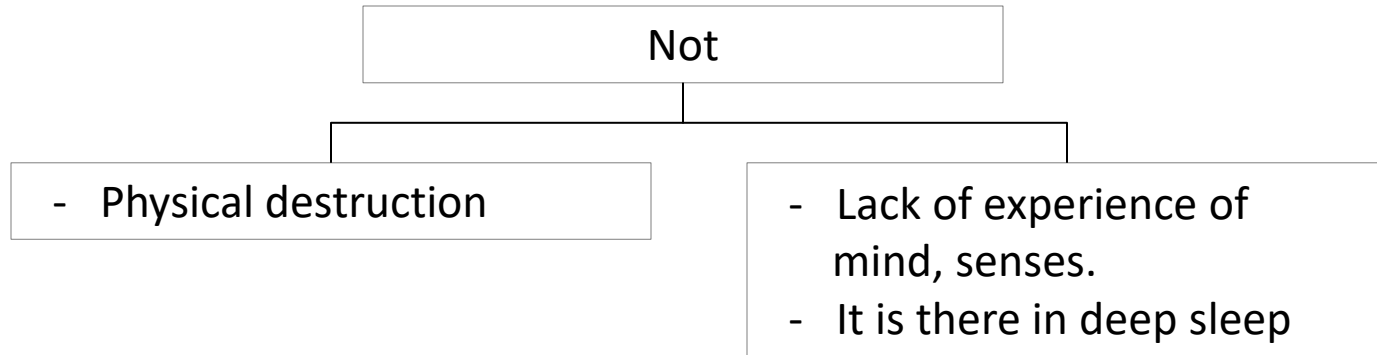
- When Karma has gone to sleep, Karma has given us a holiday.. If active Body / Mind / Intellect required.
- In sleep Manaha, indriyas – Karma – Jnana Indriyas – go to Prakrti Sthani.
- Go to Prakrti.

b) Manah Shashtani Indriyani Prakrti Sthani :

- Shashta = 6
- 5 Jnana Indriyas.
- Eyes, ears, tongue, nose, skin golakas.
- Not physical place where senses expresses themselves.
- Actual indriyas are part of subtle body.
- Open tap – water comes.
- Through tap – water comes.
- Tap not water.

- Open eyes, actual eyes see.
 - Open ears, actual ear hear.
 - 5 subtle faculties plus mind – in sleep are in Prakrti in unmanifest form.
 - When it is time for Karmas to wake up.
 - Jiva Karshati, pulls all of them.
 - Mind / senses sleeping in Karana Shariram.
- **When time for Bhoga, experiences, for Jiva is ripe, mature, Jiva wakes up the senses, mind.**
- Why Bhagawan is telling us here?
 - Realisation is not getting rid of body, mind, senses.
 - In deep sleep, got rid of body, mind, senses.
- **Realisation is that the self is one with the supreme reality.**
- It is not physical destruction of senses or mind.
- **Break wall then room space becomes one with total space, not like that.**
- In deep sleep, Body / Mind / Intellect rests in Prakrti.
 - Ignorance not gone, Avidya is still there.
 - In Avidya, Prakrti, Maya, Karana Shariram, all gone to sleep.
 - In waking state, Jiva pulls back all of them, (Mind + Senses), then waking state comes.

- In waking state, he uses all of them again to experience.
- It is not coming + going of senses that is going to cause the difference.
- **It is actually understanding our supreme nature as consciousness, is the realisation.**



- **In deep sleep, can't say we have realised?**
- **No.**
- **Realisation has to happen with the knowledge that the self is one with the supreme reality.**
- In waking state, Jiva pulls the senses and the mind, but again it does the same job again of pulling senses and mind....

Verse 8 :

शरीरं यदवाप्नोति
यच्चाप्युत्क्रामतीश्वरः ।
गृहीत्वैतानि संयाति
वायुर्गन्धानिवाशयात् ॥ १५-८ ॥

śarīraṃ yad avāpnōti
yaccāpyutkrāmatīśvaraḥ ।
grhītvaitāni saṃyāti
vāyurgandhān ivāśayāt || 15 - 8 ||

When the lord obtains a body and when He leaves it, He takes these and goes (with them) as the wind takes the scents from their seats (The flowers). [Chapter 15 - Verse 8]

- Arjuna, here again, in sleep Jiva allowed the mind + senses to rest.
- Jiva also rested.
- Jiva pulls back mind + senses and becomes awake.
- It experiences world – called waking state.... So many days... sleeping – getting up... jiva experiencing.

| Senses + Mind awake | Mind alone expressing | Sleep |
|---|---|---|
| <ul style="list-style-type: none">- Waking- See objects through senses and mind. | <ul style="list-style-type: none">- Dream- Jiva expresses with the mind- Not seeing anything outside- Senses resting | <ul style="list-style-type: none">- Mind, senses go to rest- Jiva goes to rest |

- 80 years...
- When it ends?
- Karma for Bhoga Pushes one to waking and dream.
- **When Karma for living in a particular body ends.**
- Earlier Karma ends for some time went to relaxation, you went to sleep.
- **Going to sleep :**
Karma of body rests for sometime.
- Causes change between waking, dream, sleep states.
- When Karma for a Jiva in a particular body totally ends, then what happens?
- Then Jiva has found one more body to go.

a) Yada Shariram Yad Avapnoti :

- When it is time for next Shariram.
- Again Jiva.

b) Grihitva Etani :

- Senses + mind he pulled and holds.

c) Utkramavati :

- Ishvara – Lord of senses + mind leaves body.
- Swamin of body, mind and senses leaves the body not Paramatma.
- Deha Indriyarth Sangatha Swami, technically.

- Lord of the individual body, Grihitva, picks up and leaves.
- Where does it go?
- To another body.
- Jiva – is Brahman in ignorance, Karta, Boka, Pramata.
- Does it take body?
- It only takes senses and mind.
- Essence in the body, senses and body it takes.

Example :

- Like the wind takes the fragrance from the flower and goes, leaving the flower.

d) Vayuhu Gandhan Iva Ashaya :

- Ashaya – flowers, substratum Sthanam, from which place?
- Wind only takes the fragrance and it goes somewhere.
- Flower it leaves there.
- In the same way, Jiva takes the senses and the mind, leaves the body.
- Why it takes senses and mind?
- Because it is required for the next body.

Verse 9 :

श्रोत्रं चक्षुः स्पर्शनं च
रसनं घ्राणमेव च ।
अधिष्ठाय मनश्चायं
विषयानुपसेवते ॥ १५-९ ॥

śrōtram cakṣuḥ sparśanaṃ ca
rasanaṃ ghrāṇamēva ca |
adhiṣṭhāya manaścāyaṃ
viṣayān upasēvatē || 15 - 9 ||

Presiding over the ear, the eye, the touch, the taste and the smell, so also the mind, He enjoys the sense Objects. [Chapter 15 - Verse 9]

- Like the wind which takes the fragrance from flower.
- Jiva takes senses and mind, leaves the body and goes.
- Why it takes senses and mind.
- In the next body, it opens.

Example :

- Luggage we pack and go from one place to another.
- Take out the things from suitcase, use it, put it back....
- Jiva opens.

a) Srotram :

- Ears

b) Chakshuhu :

- Eyes

c) Sparshanam :

- Faculty of touch.

d) Rasanam :

- Faculty of taste.

e) Grahnam :

- Faculty of smell.
- Jiva opens all of them.
- See it in the baby also.
- Slowly, slowly it opens... baby looking, smiling, make sound, hearing...
- Jiva opening all faculties.
- After 1 year – 3 months speaks... Amma.... Mama..... No Appa....
- All Jnana indriyas, Karma Indriyas, Pranas, opened.

f) Manaha :

- Karma Indriyas, also taken.
- Speak, jump, Prana... Cha....
- Takes and opens.

g) Vishaya Anupa Sevate :

- To experience the Vishayas.
- Shabda, Sparsha, Rupa, Rasa, Gandha.
- Sound, smell, touch, taste, form... opened... enjoys the world.

| Deep sleep | Waking | Death |
|-----------------|---|---|
| - Karma at rest | - Karma woke up - Jiva woke up - Pulled senses and uses | - Pulled senses + mind to another body - Opens in the body - 3 states start |

- Jiva one with Brahman.
- What is connection?
- Why Lord Krishna saying all this.
- Verse 10 – answer.

Lecture 7

I) Verse 4 :

- Yasmin Gatha Na Nivartante Buyaha

Verse 6 :

- Yath gathva Na Nivartante
- Bhagawan brings this concept twice.
- Yogins having reached where, there is no return.

- **Again don't come back to Samsara.**
- **Don't misunderstand themselves to be the body, mind.**

- Slipping to the level of body, one becomes the individuality, Karta, Bokta, takes repeated births, deaths.
- Yat Gathva Na Nivartante...
Do not come back to Samsara.
- How this going is not having a return back?
- What you are doing is an action.
- Result of action is finite, hence accomplishment is not permanent, eternal.
- Only Jnanam gives permanent, eternal Phalam.
- They have reached a place, abode.
- Going = action, if accomplished by action, result should be finite.

- Result if infinite, no return back.. How is that?
- It is in this context, Lord Krishna answered.
- Going not actual going... not action.
- If action.. Finite result.
- No infinite result.
- Going – not doing, not action.
- How you say – going, there is no coming?
- Going is actually me, only understanding.

Individual understands :

- I am that Lord, Brahman only, in whom this whole world is coming, going...

Kaivalya Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- Understanding is the going.
- There is a lot of clarity.

- Study well, he has gone far ahead of me...
- Understanding is going.
- Only shift in understanding, change in the individual.
- Lord presents individual as me only.
- Individual is my aspect only, part only, me alone.

Example :

- Pot space = Total space.
- Pot space always one with total space.
- No Svagata bheda.
- Individual is a part of me.
- Not like leaf, Branch part of tree.

Example :

- Pot space, room space part of total space.
- Not like leaf being part of Branch.
- Leaf, Branch, have different anatomical structure.
- Even though they are part of a tree.
- Within the tree, there is a Svagatha Bheda.
- Within oneself, difference is there.
- Root, Branch, subbranch, leaves, mid rip in leaf.

- Svagata Bheda within one leaf.
- Therefore, you can speak of parts.
- One composite entity alone exists.
- Ekam Eva Advitiam Brahma Asmi.
- Parts not like of tree.
- No Vijatiya, Sajatiya Bheda.
- Vijatiya : Human – Animal.
- Sajatiya : One human different from another human.
- Here one Chaitanyam.
- In Human, spatial difference exists, I and you different.
- Here no parts, sections.
- Individual part of me.
- As though it is a part, Amsha.

Example :

- Pot space, room space.
- Nature of reality is such where parts not possible.
- Jiva is one with me alone, part of me.
- Going is right understanding.

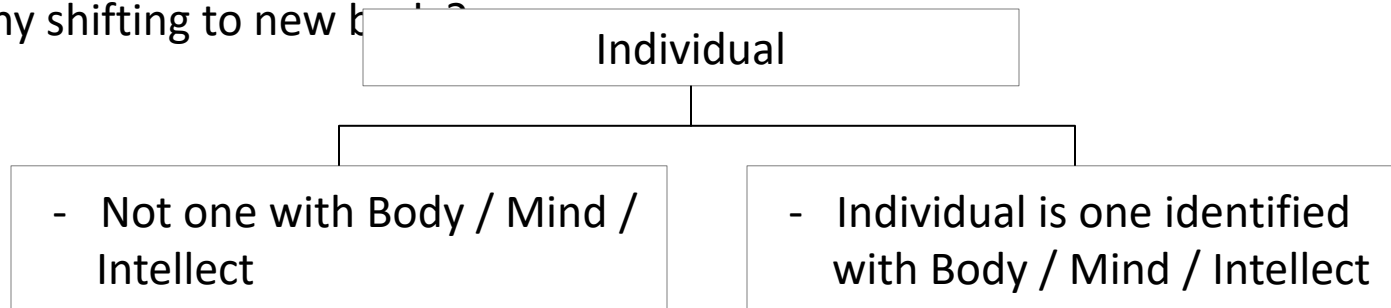
Wrong Understanding :

- I am an individual, particular Body / Mind / Intellect.
- **Going : Change my understanding.**
- **I am one with the supreme reality.**
- **I am consciousness itself.**
- **Now you have gone.**
- Gone from misunderstanding, ignorance, gone to knowledge, then you know it.
- Then don't go back to individuality.
- Once you know Swami Advayananda then no Swami Gadbadananda.
- $1 + 1 = 2$.. Not 5
- In ignorance – 5
- Interesting detail about the individual.
- **In sleep, everything merges.**
- **When it is time for waking state, then individual pulls all the Indriyas and goes into action.**

Example :

- Lady of the house.
- Lord of the house.
- How she goes to sleep?

- After dinner, puts children to bed.
- Washes utensils... puts in the cupboard.
- She sleeps and then gets up... opens the cup board...
- Day starts...
- Individual makes senses go to sleep, mind to sleep and he goes to sleep.
- Individual gets up first, mind wakes, senses wakes up.
- Individual is consciousness reflected in Mind, Ahamkara.
- Same repetition in every Janma.
- Sometimes change house.
- At death, body no more useful, he packs all Indriyas, Manah and takes to next birth.
- In new house, full action is started.
- Individual self is one with Brahman.
- Why shifting to new birth?



Verse 10 :

उत्क्रामन्तं स्थितं वापि
भुञ्जानं वा गुणान्वितम् ।
विमूढा नानुपश्यन्ति
पश्यन्ति ज्ञानचक्षुषः॥१५-१०॥

utkrāmantam sthitam vāpi
bhuñjānam vā guṇānvitam |
vimūḍhā nānupaśyanti
paśyanti jñānacakṣuṣaḥ || 15 - 10 ||

Him, who departs, stays and enjoys, who is united with Gunas, the deluded do not see; but they, do behold him, who possesses the 'eye of knowledge'. [Chapter 15 - Verse 10]

a) Utkramantham :

- Leaving, departing, going away, whole thing to be worked out.

b) Sthitham Vapi :

- While living, plenty of equipment's Prana, Jnana Indriyas, Karma Indriyas used.

c) Bhunjanam :

- Experiencing world of objects through the eyes... forms, sound, taste, subtle, minute experiences.

d) Gunanvitam :

- Mind surrounded by Sattvika, Rajas, Tamasa thoughts.
- Understand clearly, no doubt.

- Your mind Sattvic, understood.
- Rajas – jumping mind, restless.
- Tamas – Yawns, sleeps.

e) Vimudaha nanu Pashyanti :

- Don't understand there is something behind Body / Mind / Intellect, which makes it function.
- Don't recognise – greater, divine, presence in realm of matter.

f) Jnana Chakshu :

- Those who have – “Tat Tvam Asi Vedanta Jnanam”, Kshetrajna Jnanam, Shastra Upadesha, Gunateeta Jnanam, Atma – Anatma Viveka.
- **They see something different than the body, mind, senses.**
- **Get inkling into greater presence of consciousness, other than matter – body, mind, senses.**
- In waking state, individual pulls all senses, indriyas, and uses that and functions.
- In dream senses sleep, mind is still there, body rests, mind functioning.
- In sleep, mind, senses at rest.
- So many actions happening.
- Who is making it to happen?
- Because of whose presence alone all things happen...

- Give a thought to that.
- **We are always occupied by what is perceived by senses.**
- **What is experienced at level of mind.**
- **But who is experiencing that.**
- Dead body is there.
- Who makes all things possible.

Katho Upanishad :

अस्य विस्रंसमानस्य शरीरस्थस्य देहिनः ।
देहाद्विमुच्यमानस्य किमत्र परिशिष्यते । एतद्वै तत् ॥ ४ ॥

Asya visram samanasya, sarirasthasya dehinah,

Dehad vimucya-manasya, kim atra pari-sisyate ; Etad vai tat ॥ 4 ॥

When this Atman, who dwells in the body, is separated from the body. He is freed from this body, what remains here (in this body)? This verily is That. [II – II – 4]

- Person fully active.
- Once body falls... man gone to rest.
- Person was fully functioning, foundation of family, my right hand, my life.

• **Everybody missed Atma :**

What is that because of which he did everything.

- What is that because of which he was so dynamic, he did so much.. Nobody sees.

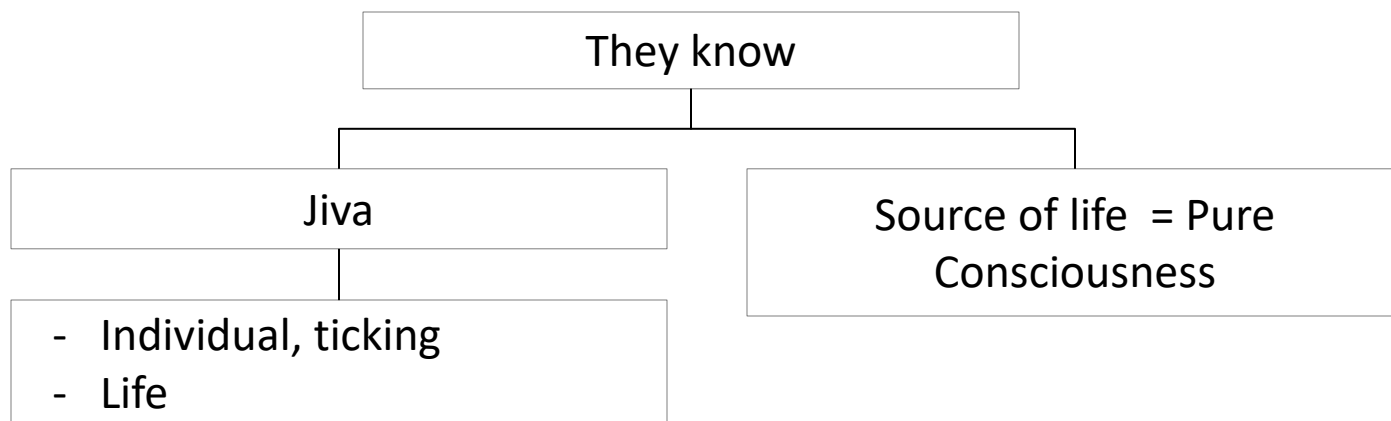
- **Person who is watching should think :**

What is the life principle because of which I am able to do all this?

- Vimudaha – extroverted minds, lost in the objects of senses not on the subject.
- No Viveka between the subject and object.

- **Jnana Chakshusha :**

Those who have wisdom of Vedanta, even when a person is active, they are able to look inward, look at inner consciousness within.



- Life is gone : Consciousness not gone.
- Consciousness is all pervading.

- **What has gone?**
- **Life has gone.**
- **Life is individual – reflected Consciousness.**

- **What is the source of the individual?**
- **Source of that individual is the consciousness.**
- **That is actual one.**
- **Life is only expression of me the consciousness.**
- **Many not aware of life, they think life is the body.**

Charvaka Philosophy :

- Life is body, senses, mind.
- **What governs the senses, mind, that is life, the individual.**
- **What is the source of the individual, the life in us is the presence, pure existence, pure consciousness, that I am.**

Example :

- After study, no gossip, chatting...
- Even in party, mind should be in Atma.
- **Tey Ishitam Vachimam Vadanti.**
- Watch lips, don't listen to what they are talking, where is the power for this body made of physical calcium, phosphorous... to talk.
- **Ask question :**
What is that because of which I am hearing, seeing.
- Party becomes meditation, shift your mind, go beyond, go behind.

- Don't be carried away by superficiality.
- As you are listening, ask question, what is the power because of which I am listening
→ "Life force".
- What is the source of this life.
- Expression of life changes, moment to moment.
- In plant, earthworm, bacteria, corona virus, life is different, life forms different, what is not different, source of life, all pervasive, not different.

- **Pashyanti Jnana Chakshusha.**
- **Wisdom of Vedanta required to see this.**

- Why Bhagawan saying – packing, unpacking? Waking, dream, deep sleep states changing...

- **What is empowering all 3 states, that is me, consciousness.**
- In mind scattered, lost in external world of objects, no peace to look within.
- Who is Vimudha? Deluded.
- Who is Amudha? Non deluded.

Verse 11 :

यतन्तो योगिनश्चैनं
पश्यन्त्यात्मन्यवस्थितम् ।
यतन्तोऽप्यकृतात्मानाः
नैनं पश्यन्त्यचेतसः ॥ १५-११ ॥

yatantō yōginaścainaṃ
paśyantyātmanyavasthitam |
yatantō'pyakṛtātmānah
nainaṃ paśyantyacētaśaḥ || 15 - 11 ||

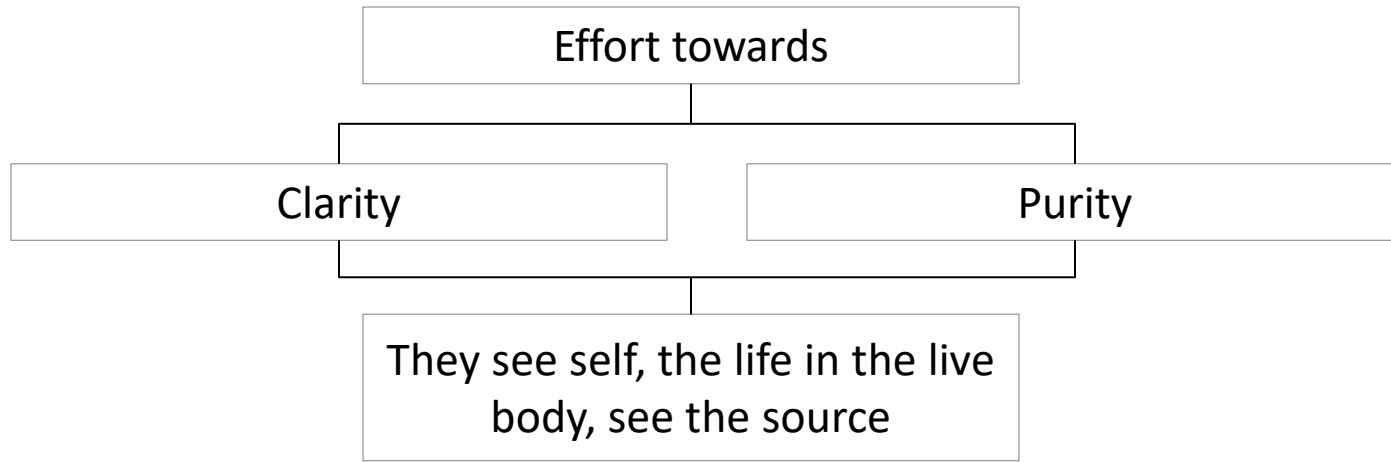
The seekers striving (for perfection), behold Him dwelling in the self; but the unrefined and unintelligent, even though striving, see Him not. [Chapter 15 - Verse 11]

a) Yanthantaha Yoginaha Enam Pashyati : Kutra?

- Atmani Avastitam
- Yoginaha = Meditators, those who are trying to unite, Yogis.

b) Yatantaha :

- By effort, not fluke.
- Grow old automatic.
- Cup of tea... have to make.
- Sravanam, Mananam, Nididhyasanam, purification of mind = Effort, Yatanta.



- **Through reflection of Sun, see the sun.**
- Through events in waking, dream, sleep, see the pure consciousness.
- Tat Tvam Asi.
- Individual is nothing but Bhagawan, Ma Mei Va Amsha jeeva Loke...

Gita :

ममैवांशो जीवलोके
जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि
प्रकृतिस्थानि कर्षति ॥१५-७॥

**mamaivāṃśō jīvalōkē
jīvabhūtaḥ sanātanaḥ |
manaḥṣaṣṭhānīndriyāṇi
prakṛtisthāni karṣati || 15 - 7 ||**

An eternal portion of myself, having become a living soul in the world of life, abiding in Prakirti, draws (to itself) the (Five) senses, with mind as the sixth. [Chapter 15 - Verse 7]

- Where do they see Bhagawan?

b) Atman Eva Avastitam :

- Everywhere Bhagawan is there but first see in your own heart, oneself, then will see everywhere.

Example :

- You want to know nature of electricity.
- Go to plug point, put bulb and see.
- Closest is yourself, Atmani, everything is functioning in you, where, how, first find in ones own self.
- Yoginaha, those who have purity of heart are able to see this.

c) Yatanta Api Akrutatmanaha Nainam Pashyanti Achetasaha :

- Others put lots of efforts, studying.
- **Minds not purified.**

Gita :

निर्मानमोहा जितसङ्गदोषा
अध्यात्मनित्या विनिवृत्तकामाः ।
द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैर्-
गच्छन्त्यमूढाः पदमव्ययं तत् ॥ १५-५ ॥

nirmānamōhā jitasangadōṣāḥ
adhyātmanityā vinivṛttakāmāḥ |
dvandvairvimuktāḥ sukhaduḥkhasaṃjñaiḥ
gacchantyamūḍhāḥ padamavyayaṃ tat || 15-5 ||

Free from pride and delusion, victorious over the evil of attachment, dwelling constantly in the self, their desires having completely retired, freed from the pairs of opposites, such as pleasure and pain, the undeluded reach that goal eternal. [Chapter 15 - Verse 5]

- That is very important, mind free of pride, delusion, Tamasica Vrittis...
- Jitasangha Dosha – Rajasic Vrittis go.
- Adhyatma Nitya – Abiding in Satyam.
- Without these values in mind, whatever we do, will be purposeless.
- Purity important.
- Effort required.
- Mere Sravanam, Mananam not sufficient.
- To do Nididhyasana, need purity of mind.
- Even if you put effort, Akrutatmanaha, if mind not purified.

d) Nainam Pashyanti :

- You will not see.

Who are Vimudhas and Mudhas?

- Minds remain extrovert, with or without effort.
- Without effort – Mudha.
- Put effort – still not purified = Vimudhas.

Amudhas :

- Put effort, purify mind.
- Without purifying mind, study of Vedanta will become one more cap on the ego.
- I have P.hd... Stanford.. Studied Vedanta.... Memorised... Ananda Giri Tika... by Guru's grace, whom are you cheating, you yourself are cheating yourself.
- By Vedanta study, ego should go.
- **If ego does not go, mind still impure.**

Vimudhas :

- No purity of mind even with lot of efforts.

Amudhas :

- With pure mind, see Atma in their own hearts, mind, Pashyantaha Atmani.
- What about others?
- Nainam Pashyanti – will not see this.

- **They may understand this, but will not see this.**
- They can speak, give talks, but will not see this. Seeing is final test of clarity.
- Aparoksha Anubhuti.

Lecture 8

Verse 10 & 11 : Revision

- In spite of so many activities in the realm of Upadhis.
- All Upadhis are inert, but yet they are capable of so many dynamic activities.
- How does this happen?
- Switch on... light comes.. We say, there is electricity.
- Put bulb, it lights up, after switching on.

Example :

I) Bulb is there, if no current, it will not function.

| Bulb | Tungsten filament | Light which comes |
|---------------|-------------------|-------------------|
| Physical body | Mind | Life of bulb |

- When light is there, we infer electricity.

II) Fan - Rotates

| Fan | Motor | Rotation |
|---------------|-------|-------------|
| Physical Body | Mind | Life of fan |

- Expression of life varies in different beings.
- Plants, animal, bird, human beings, life's expression is different.

- Power = Consciousness.
- Expresses differently in different instruments.
- If no electricity, no function will happen.
- Functions are indicative of our greater consciousness.,
- Inert can't function without a sentient factor enlivening it.
- **When consciousness functions through the subtle body (filament, motor), you have the Jiva expressing the life.**
- When subtle body (Mind, Prana) lights up, understand power of consciousness behind.
- Therefore subtle body, Sukshma Sharira is called Linga Shariram.
- Linga – to indicate.

| Light – in tungsten | Consciousness in the Mind |
|---|---|
| - Indicates electricity which is empowering it. | - Indicates seeing, hearing, tasting functions. |

- Sense organs, mind get packed, unpacked, complex functions, indicate presence of a sentient factor.

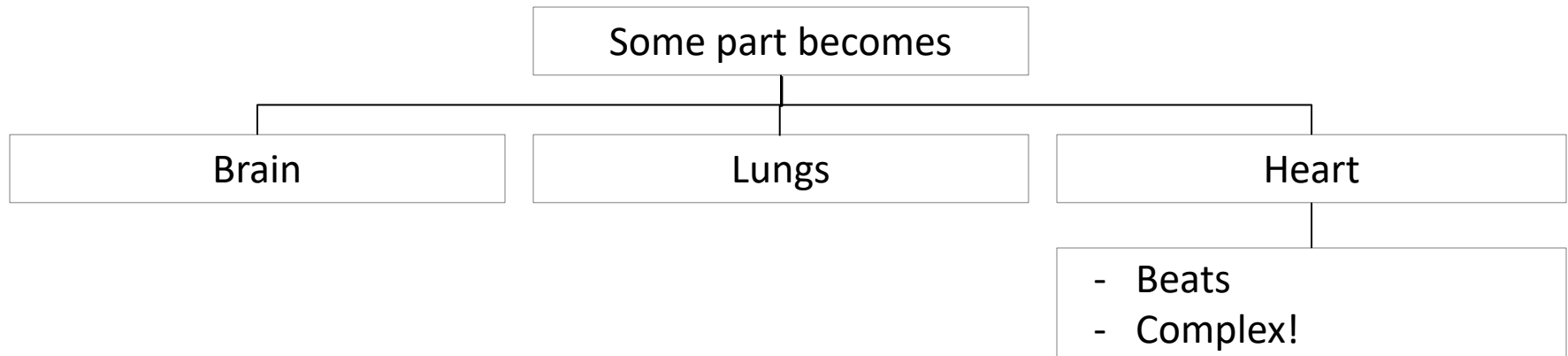
Example :

- In hall, chair arranged, cameras tuned, a/c on, Sanju put chairs, Ramchandran puts Camera.
- Sentient being responsible.

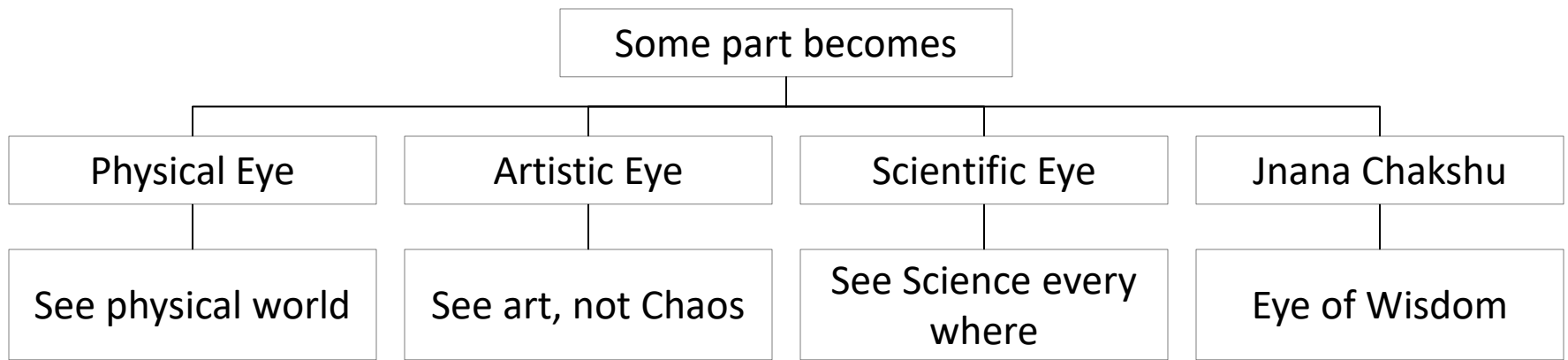
- In body so many things happening, infer presence of greater power.,
- Vimudhaha Nanu Pashyanti.
- Fools, rank idiots, don't understand presence of this consciousness.

Example :

- Child is born, unimaginably complex, 2 cells come together, create mega structure.



- Vimudha... how can they not see the consciousness...
- **Amudha – Jnana Chakshusha :**
Those who have eye of knowledge of Vedanta.
- Jnana = Eye = Knowledge.



- See the role of consciousness in the entire realm of finite world.
- Infintie showing its presence in and through every object, creature, being.
- This is what wise people see.
- Where do they see this reality?

Yatantaha Yoginaha Pashyanti Atmani Avastitam :

- Where do they see?
- Don't have to go here, there...
- See presence of consciousness right in your heart, mind, core of your personality, centre.
- Yatanta – Sravana, Mananam.
- Have to become Yoginaha.

• Yogi : One who can quieten the mind.

- Finally become quiet.

- By Sravana, Mananam, quieten the mind, understand.
- Then you will be able to see, quieten, and then you can abide.
- In deep sleep, we can quieten the mind whether we want or not.
- **Quietening the mind = Conscious effort to abide in the knowledge.**
- Meditation has charm, what you meditate upon... tip of nose.. Flame... put music.
- **Meditate on the knowledge of the self, that quietens the mind, and let you abide in it.**

Example :

- Tamil Sandeepany student.
- Student closes eyes and Shakes head, meditating on Agarbhathi smoke moving up.
- Abide in Atma then you will have crystal clear comprehension, Aparoksha Anubhuti of the self, highest reality, Aham Brahma Asmi Jnanam, within oneself.
- Others doing Yatanta, studying many books, Akrutatma, minds not pure, what will happen?
- They will not become Yogin.
- Will miss abidance.
- Atma will remain superficially at interactional level, it will not sink.
- Information does not become transformation.
- Knowledge does not become wisdom.

ज्ञानं तेऽहं सविज्ञानम्
इदं वक्ष्याम्यशेषतः ।
यज्ज्ञात्वा नेह भूयोऽन्यद्
ज्ञातव्यमवशिष्यते ॥ ७-२ ॥

jñānam tē'ham savijñānam
idaṁ vakṣyāmyaśēṣataḥ ।
yajjñātvā nēha bhūyō'nyad
jñātavyamavaśiṣyatē ||7-2||

I shall declare to thee, in full, this knowledge combined with Realisation, which being known, nothing more here remains to be known. [Chapter 7 – Verse 2]

- I will give Jnana + Vigyanam.
- **This is that Vigyanam, purity of mind, whereby one gains the abidance.**
- That is very important.
- Akrutatmanaha – without purity of mind, Nainam Na Pashyanthi.
- They will not be able to see, Achetasa, lost the path.
- Indeed foolish.
- After explaining the function and working of life principle in us, as the Jiva, shows us how it indicates the nature of the self, pure reality and how to realise the self.
- That reality, described as Urdva Moolam, Yasmin Gatha Na Nivartanti Buyaha.
- Reality – Source of Samsara - Oordva Moolam.

- On reaching which, there is no return : Yasmin Gatha na Nivartante Buyaha.

Yatah Prasriti prasida Purani :

- From which all the cosmos has arisen.

Na Tat Bhasaye Suryaha :

- Where in Sun, Moon, fire is not required to illumine, make it available for knowledge, fire not required to make it shine.
- It is self effulgent, reality.
- Ma Meiva Amshe Jiva Loke....

ममैवांशो जीवलोके
जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि
प्रकृतिस्थानि कर्षति ॥१५-७॥

mamaivāṃśō jīvalōkē
jīvabhūtaḥ sanātanaḥ |
manaḥṣaṣṭhānīndriyāṇi
prakṛtisthāni karṣati || 15 - 7 ||

An eternal portion of myself, having become a living soul in the world of life, abiding in Prakirti, draws (to itself) the (Five) senses, with mind as the sixth. [Chapter 15 - Verse 7]

- All of us are one aspect of that reality, what is its glory, what is its pervasive presence, what are its Vibhutis, special manifestations?
- What is that?

Verse 12 :

यदादित्यगतं तेजः
जगद्भासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ
तत्तेजो विद्धि मामकम् ॥ १५-१२ ॥

yadā dityagataṃ tējah
jagadbhāsayatē'khilam |
yaccandramasi yaccāgnau
tattējō viddhi māmakam || 15 - 12 ||

That light, which is residing in the sun and which illumines the whole world, and that which is in the moon and in the fire - Know that, light to be mine.[Chapter 15 - Verse 12]

a) Yad Aditya Gatam Tejaha :

- The effulgence in the sun.
- What is the effulgence?

b) Jagat Bhasayate Akhilam :

- Illumines the whole world.

c) Yat Chandramasi :

- That effulgence, in the moon.

d) Yatacha Agnon :

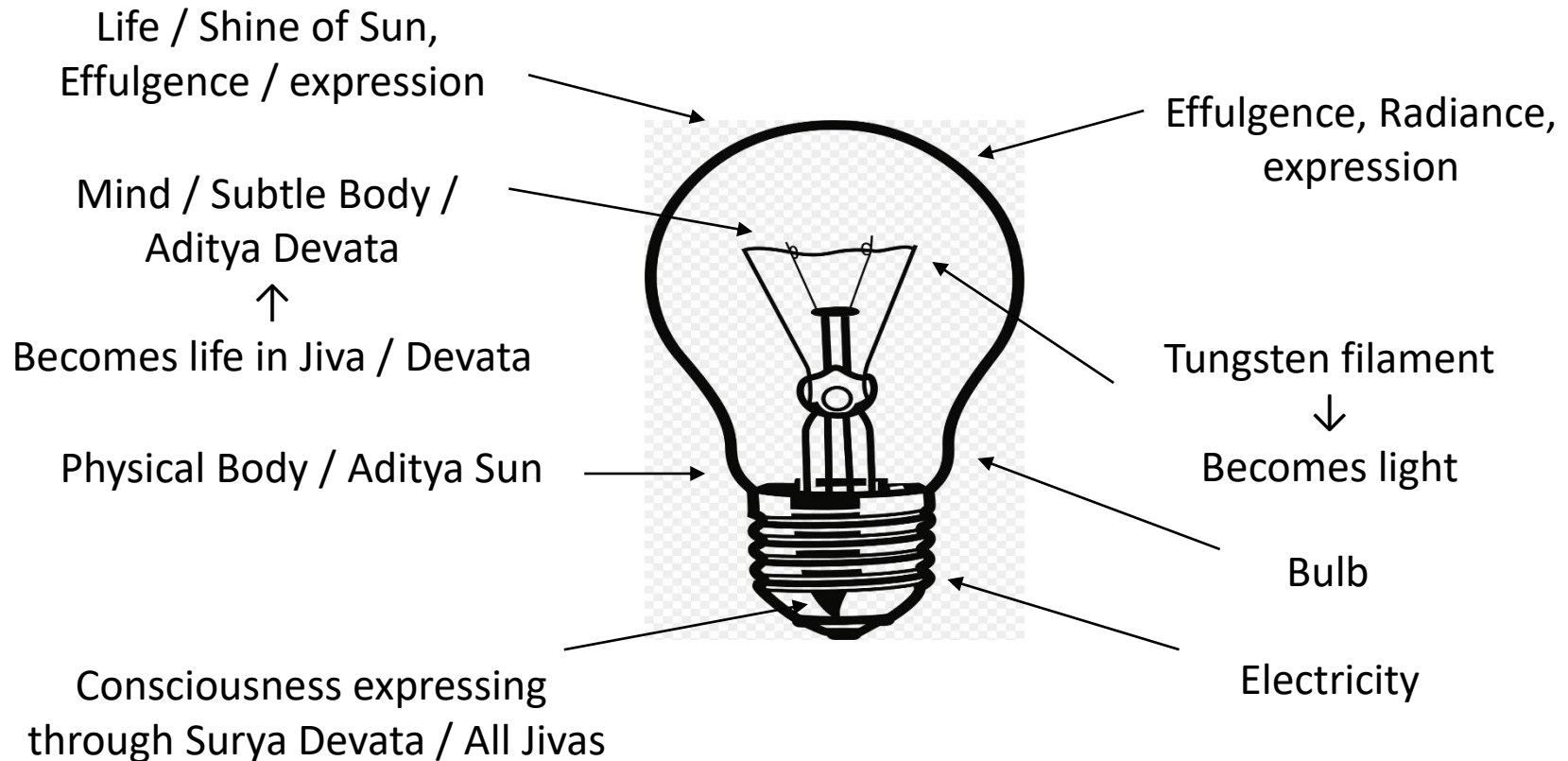
- In the fire also the same effulgence.

e) Tat Tejaha :

- That effulgence

f) Mam Viddhi :

- Understand that to be my effulgence.

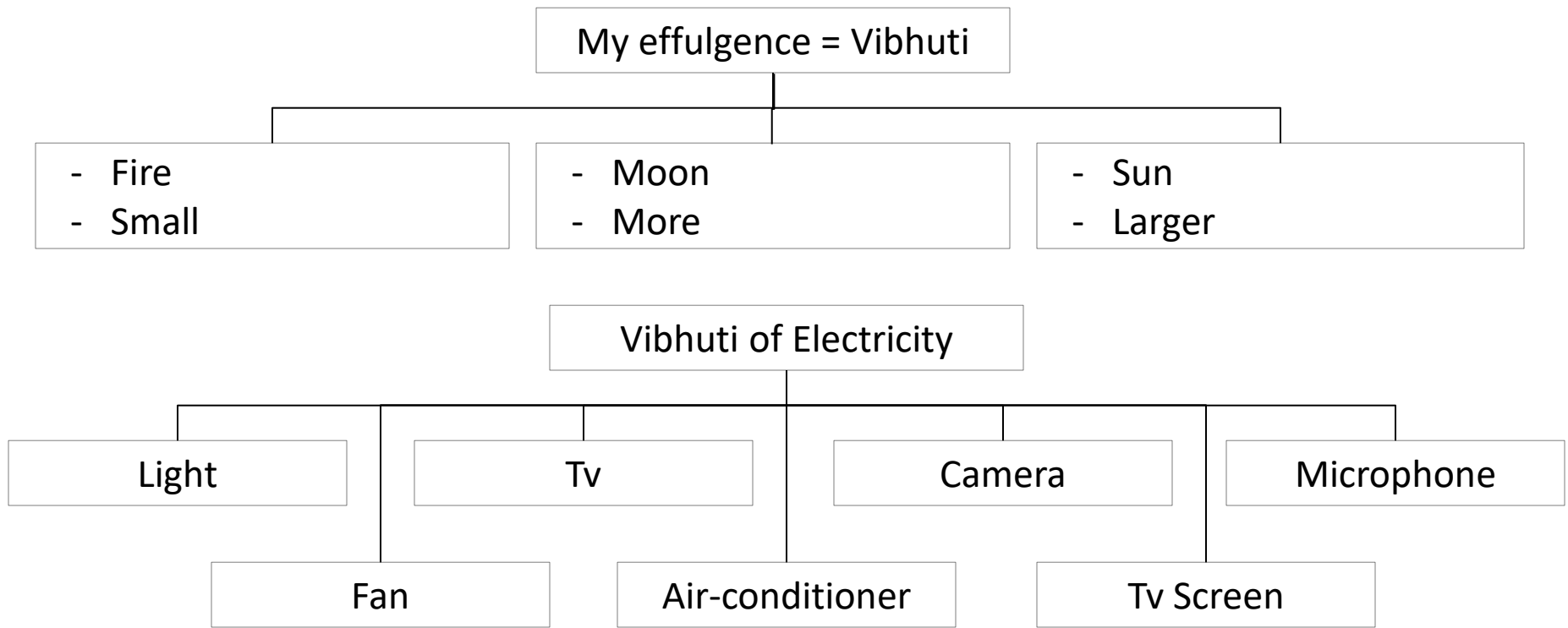


- Effulgence of the Surya comes from Surya Devata.
- Surya Devatas effulgence comes from pure Consciousness.

- That Consciousness, Surya Devata makes everything possible.
- Effulgence of Sun – is mine.

| Human Body | Physical Sun |
|---|--|
| <ul style="list-style-type: none"> - Gross - Must have subtle Mind - Mind functions because of Consciousness | <ul style="list-style-type: none"> - Functions because of subtle deity. |

- I can see your smiling face, but can not see mind.
- Mind makes face smile.
- Where is mind getting its power?
- Consciousness.
- Bulbs – different types – 1000 Watts / 100 Watts / 10 Watts (Zero Watts)
- Electricity, same in all instruments, same shock.
- In the moon – physical, deity.
- In the Agni – Fire – Physical, Agni Devata controls physical fire.
- What empowers Agni Devata?
- It is the consciousness.



- Manifestations different.
- Manifestations change in – each medium – small, medium, high...

Example :

- Sunlight falls on everything.
- Table, stainless steel, mirror.
- Radiance different.
- One factor, different Radiations.
- Table, mirror, cup can't shine by itself.

- Shining different.
- All belong to one sun.
- Sun's Vibhuti.
- Tat Tejo Viddhi Mamakam.

Example :

- All eyes radiance from me, says Lord Krishna.
- **Behind all eyes, one Chaitanyam.**
- Understanding different.
- Every understanding made possible by Vibhuti of one Consciousness.

Verse 13 :

गामाविश्य च भूतानि
धारयाम्यहमोजसा ।
पुष्णामि चौषधीः सर्वाः
सोमो भूत्वा रसात्मकः ॥ १५-१३ ॥

gāmāviśya ca bhūtāni
dhārayāmyahamōjasā |
puṣṇāmi cauṣadhīḥ sarvāḥ
sōmō bhūtvā rasātmakaḥ || 15 - 13 ||

Permeating the earth, I support all beings by (My) energy; and having become the liquid moon, I nourish all herbs. [Chapter 15 - Verse 13]

- With luminaries, they appear differently, mentioned in verse 12.
- Here mother Earth described.

a) Gama :

- Entering the Prithvi Devata.

b) Dharayami Mojasaa :

- We are all in earth, physical expressing.
- Within body, there is subtle expression.
- Within earth, there is deity, power, Ojas, strength, Bala capacity, earth kept solid.

b) Butani Dharayami :

- All beings – plants, animals, aquatic creatures, amphibian human, I uphold, nourish, how?
- Basis of all life = Plants.

c) Ooshnamni Cha Aushadhi Sarva :

- All plant life I uphold, like the earth.

d) Somo Butva Rasatmaka :

- Earth, all beings, plant life.
- As moon, moon deity, consciousness.

• Through consciousness, deity functions, moon functions, moon nourishes plants, becomes essence of plants.

- Essence of plant is the strength giving capacity, nourishment, energy comes from the moon.
- Earth supports, moon adds value to all plant kingdom.
- Farmers know importance of moon in Agriculture.
- Full moon day, effect more.
- Paddy put on moon light.
- In Rice, sesame, moon has great effect.
- Moon has effect on water, sucking, Osmosis happens.
- I hold the earth, nourish all beings.
- As moon, nourish plant life.

• As earth below, as moon above, I hold all beings, beautiful, my expression.

- Sun effulgence → Earth → Moon → Beings → Plants.
- Within beings what do I do?

Verse 14 :

अहं वैश्वानरो भूत्वा
प्राणिनां देहमाश्रितः ।
प्राणापानसमायुक्तः
पचाम्यन्नं चतुर्विधम् ॥१५-१४॥

ahaṃ vaiśvānarō bhūtvā
prāṇināṃ dēham āśritaḥ |
prāṇāpānasamāyuktaḥ
pacāmyannaṃ caturvidhaṃ || 15 - 14 ||

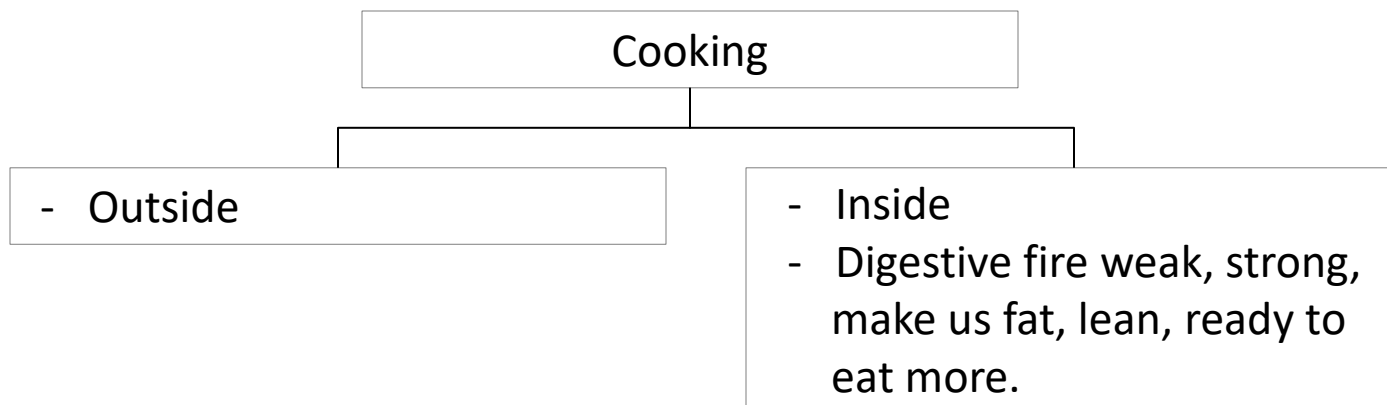
Having become (the fire) Vaisvanara, I abide in the body of beings and associated with prana and Apana, digest the fourfold food. [Chapter 15 - Verse 14]

a) Deham, Pranam :

- All beings

b) Vaishvanara :

- Name of digestive fire.
- Inner cooking fire.



c) Prana Apana Sama Yukta :

- Digestive fire along with Prana, and Apana, exhalation and inhalation.
- Fire requires Air.
- Poo, Poo.. Prana – Apana – kindles Vaishvanara.

d) Pachami Annam Chaturvidham :

- Cook the food.
- Earth → Beings – Plants – Nourishment
- Cook 2nd time → Digestive fire.
- this verse chanted before food.
- Everything done by the Lord.
- Don't think - we are doing anything.
- No scope for ego, if you understand.
- I exist because of Bhagavan, as earth.
- Plants exist because of Bhagavan's Nourishment.

Bhagawans expressions

I

Earth

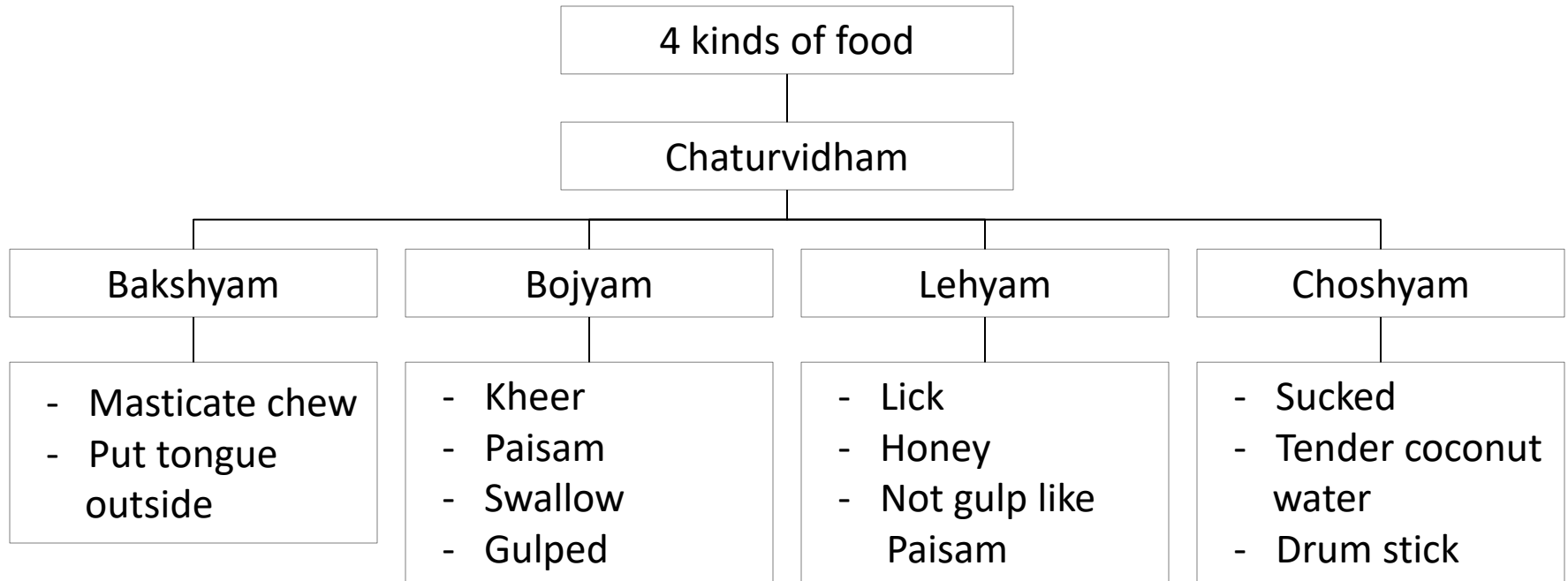
Plant

Food

Cooking food
inside

Body / Mind / Intellect

- I wrongly think I am great.
- Useless ego, we carry on our head and we suffer.



- Nourishment in you because of which body is functioning is Bhagawan.
- What we eat becomes mind.
- Fuel of the mind, strength of the mind = Consciousness.
- Everything is expression of the Lord.

Verse 15 :

सर्वस्य चाहं हृदि सन्निविष्टो
मत्तः स्मृतिर्ज्ञानमपोहनञ्च ।
वेदैश्च सर्वैरहमेव वेद्यो
वेदान्तकृद्वेदविदेव चाहम् ॥ १५-१५ ॥

sarvasya cāhaṃ hṛdi sanniviṣṭaḥ
mattaḥ smṛtirjñānamapōhanaṃ ca |
vēdaiśca sarvairahamēva vēdyah
vēdāntakṛdvēdavidēva cāham || 15 - 15 ||

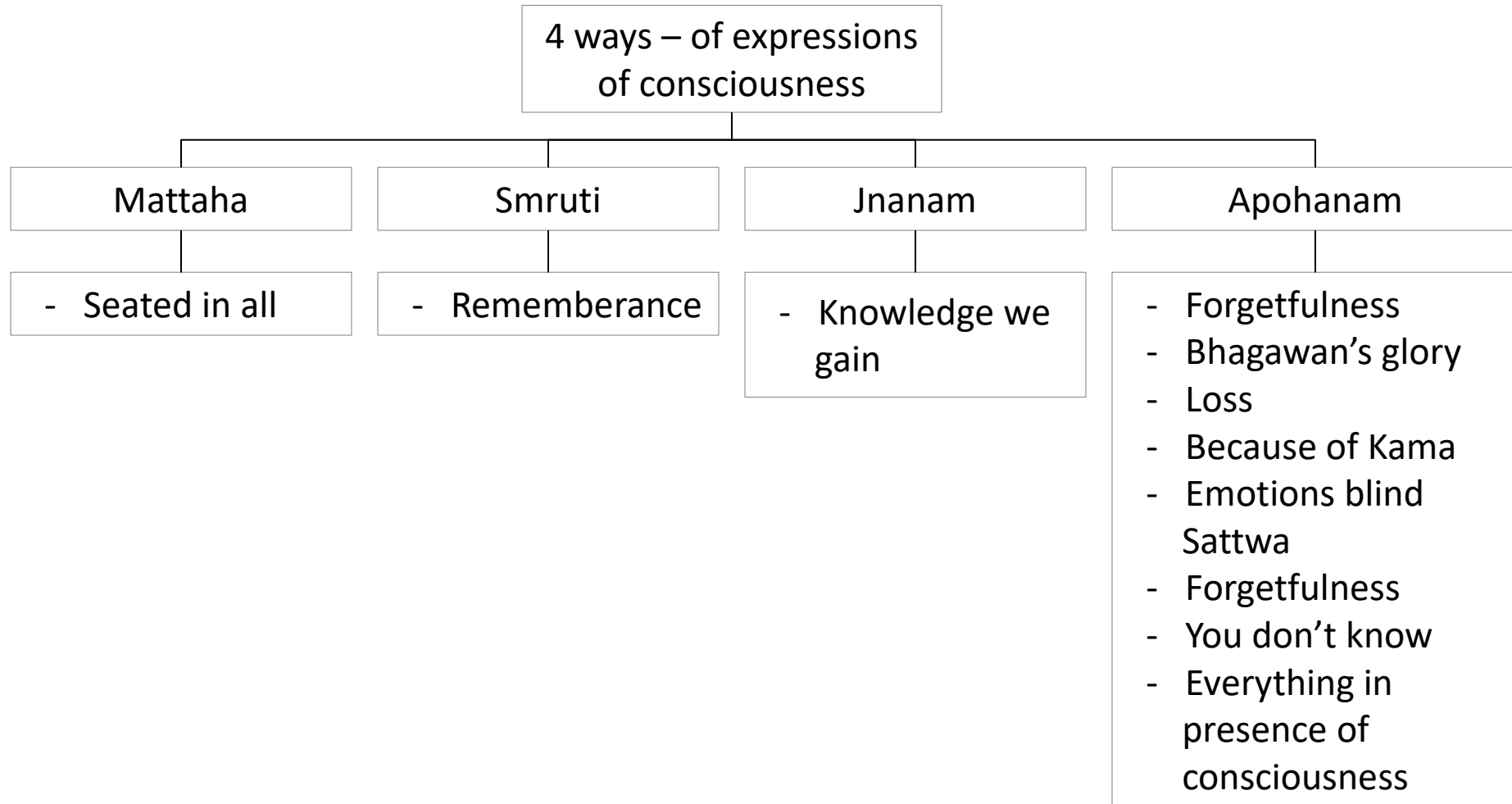
And I am seated in the heart in the hearts of all, from me are memory, knowledge as well as their absence. I am verily that which has to be known in all the Vedas; I am indeed the author of Vedanta and the knower of the Vedas am I. [Chapter 15 - Verse 15]

- Vibhuti – Sun, Moon, Fire, Effulgence, Earth, Beings, plant, Nourishment...

a) Sarvasya Chaham Hridi San Avishtaha :

- Digestive fire cooks, food in the stomach.
- Seated in the hearts of everyone.
- As Jiva, life in all of us, seated in heart of all beings, I empower the mind.
- How?

b)



c) Vedaishcha Sarvai Aham Eva Vedhyaha :

- All Vedas – Rig, Yajus, Sama, Atharva.
- Karma Khanda, Upasana Khanda, Jnana Khanda...
- Upasana of other deities merge in me.

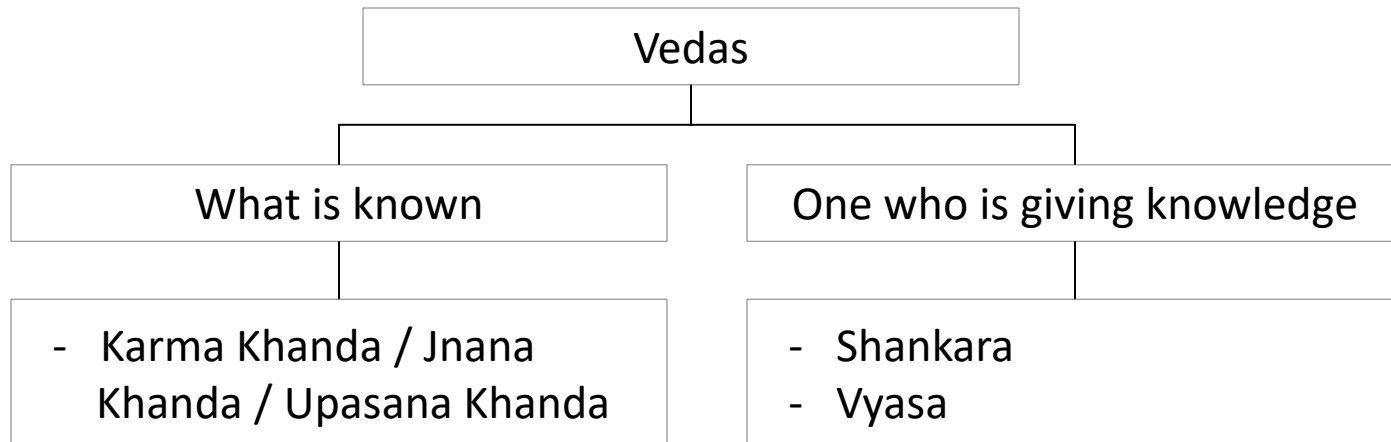
- Sarva Deva Namaskaram, Keshavam Adigachhati.
- Agnihotram, Soma Yaga, Darsha Poorna Masa Yaga... all I am, the final abode.

| Karma Khanda / Karma Yoga | Upasana Khanda |
|---|--|
| <ul style="list-style-type: none"> - Chitta Shuddhi - Become Yogi | <ul style="list-style-type: none"> - Chitta Ekagratha - Yatanta – Concentration – Sraavanam / Mananam / Nididhyasanam. |

- Be it Jnana Khanda, Upasana Khanda, Karma Khanda, I am the goal.

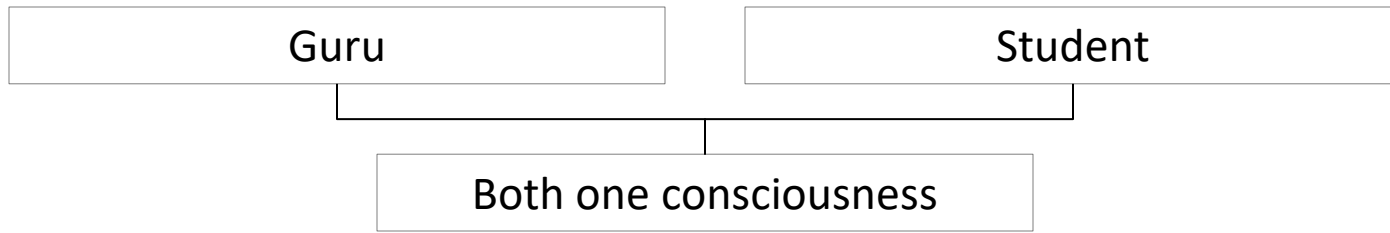
d) Vedanta Krutu :

- One who enables Vedanta in you, creates Vedanta in you, Acharya, Guru.



e) Veda Vithcha Aham :

- I am the one knower of the Vedas.



- Everything is one consciousness, the Lord.
- Anantha Vai Veda, infinite is Veda, no human can know all Vedas.
- Different Kalpas – bit of Veda revealed to Rishis.
- Entire Vedas - who knows?
- Only Bhagawan is, Ishvara, Guru, Atma, Vedas...

Dakshinamurthy Stotram : Dhyana Sloka

ईश्वरो गुरुरात्मेति मूत्रिभेद विभागिने ।
व्योमवद्व्यासदेहाय दक्षिणामूर्तये नमः ॥ ६ ॥

īśvaro gururātmeti mūtribheda vibhāgine |
vyomavadvyāptadehāya dakṣiṇāmūrtaye namaḥ ||

"Ishwara - Guru - Atman"; (Underlying) these different forms of (apparent) separation, like a Sky (i.e. Spiritual Sky or Chidakasha) Who pervades, Salutations to that Dakshinamurthy. [Verse 6]

- Here Vibhuti short, sweet, beautiful.
- What is absolute nature of Param Atma.

Katho Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १५ ॥

Na tatra suryo bhati, na candra-tarakam nema vidyuto bhanti, kuto 'yam agnih,
Tam-eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati || 15 ||

The sun does not shine there, nor does the moon, nor do the stars, nor the lightnings and much less this fire. When He shines, everything shines after him ; by His light, all these shine. [II – II – 15]

2 Portions

(I) Na Tatra.. Kuto Yam Agni

- Brahman can't be known by Sun, Moon, Stars,...
- Covered by Chapter 15 – Verse 6

(II) Tameva Bantam.. Vibhati

- Covered by Chapter 15 – Verse 12

न तद्भासयते सूर्योः
न शशाङ्को न पावकः ।
यद्गत्वा न निवर्तन्ते
तद्धाम परमं मम ॥ १५-६ ॥

na tadbhāsayatē sūryah
na śaśāṅkō na pāvakaḥ |
yadgatvā na nivartantē
taddhāma paramaṃ mama || 15 - 6 ||

Neither does the sun shine there, nor the moon, nor fire; to which having gone they return not; that is my supreme abode. [Chapter 15 - Verse 6]

यदादित्यगतं तेजः
जगद्भासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ
तत्तेजो विद्धि मामकम् ॥ १५-१२ ॥

yadā dityagataṃ tējah
jagadbhāsayatē'khilam |
yaccandramasi yaccāgnau
tattējō viddhi māmakam || 15 - 12 ||

That light, which is residing in the sun and which illumines the whole world, and that which is in the moon and in the fire - Know that, light to be mine.[Chapter 15 - Verse 12]

- Enabling, Anubhati Sarvam.
- Katho Upanishad Mantra clear by Chapter 15 – Verse 6, 12..
- Verses 12, 13, 14, 15 – How Lord manifests in manifold ways.
- Lord as Sun, Moon, effulgence.. It is God Enabling it.
- Sun illumines, nourishes the whole world.

I) As the Sun, Lord is

II) Pervading the Earth, the Lord is

- There Sun, here earth (Verse 13).
- Through his Ojas, Bala, he supports all beings.
- Lord supports all beings.

III) Beings require food from plants (Verse 13)

- Pooshnami Chauashadhi Sarvaha, Somo Butva Rasatmakaha.

गामाविश्य च भूतानि
धारयाम्यहमोजसा ।
पुष्णामि चौषधीः सर्वाः
सोमो भूत्वा रसात्मकः ॥ १५-१३ ॥

**gāmāviśya ca bhūtāni
dhārayāmyahamōjasā |
puṣṇāmi cauṣadhīḥ sarvāḥ
sōmō bhūtvā rasātmakaḥ || 15 - 13 ||**

Permeating the earth, I support all beings by (My) energy; and having become the liquid moon, I nourish all herbs. [Chapter 15 - Verse 13]

III) Beings require food from plants (Verse 13)

- Pooshnami Chauashadhi Sarvaha, Somo Butva Rasatmakaha.

IV) As the moon, he nourishes plants, makes them filled with nourishment.

V) As digestive fire, he digests food, Vaishvanaro Butva (Verse 14)

अहं वैश्वानरो भूत्वा
प्राणिनां देहमाश्रितः ।
प्राणापानसमायुक्तः
पचाम्यन्नं चतुर्विधम् ॥ १५-१४ ॥

**ahaṁ vaiśvānarō bhūtvā
prāṇināṃ dēham āśritaḥ |
prāṇāpānasamāyuktaḥ
pacāmyannaṃ caturvidhaṃ || 15 - 14 ||**

Having become (the fire) Vaisvanara, I abide in the body of beings and associated with prana and Apana, digest the fourfold food. [Chapter 15 - Verse 14]

- Bhagawan does everything.

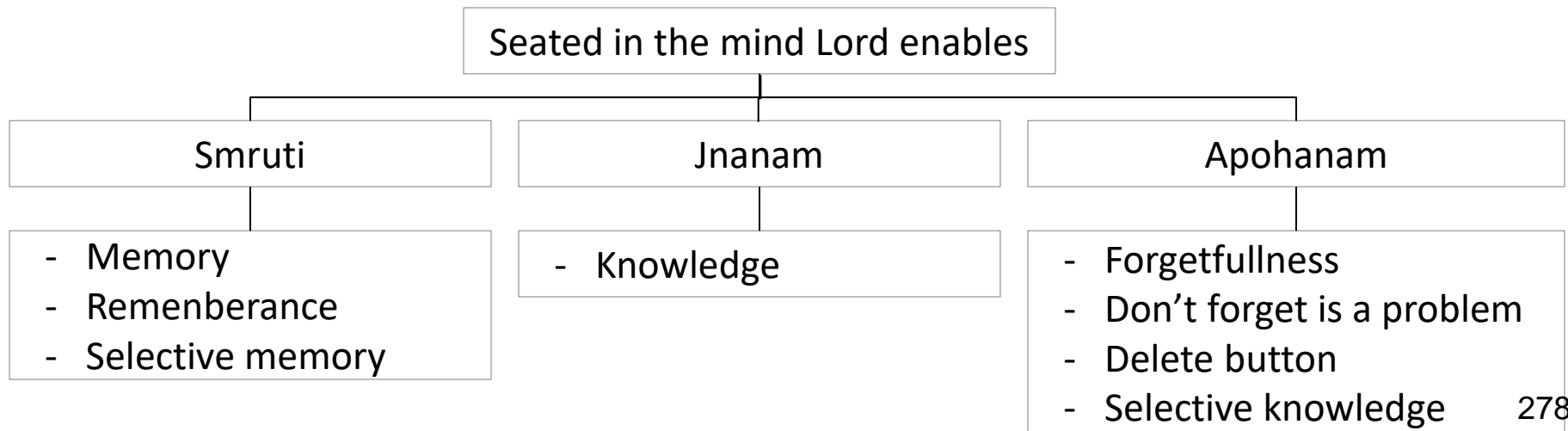
| Sun | Earth | Moon | Digestive fire |
|--|--|--|---|
| <ul style="list-style-type: none"> - Nourishes - Illumines | <ul style="list-style-type: none"> - Nourishes all beings | <ul style="list-style-type: none"> - Nourishes Plants | <ul style="list-style-type: none"> - Digests food as Vaishvanara |

VI) Verse 15

सर्वस्य चाहं हृदि सन्निविष्टो
मत्तः स्मृतिर्ज्ञानमपोहनञ्च ।
वेदैश्च सर्वैरहमेव वेद्यो
वेदान्तकृद्वेदविदेव चाहम् ॥ १५-१५ ॥

sarvasya cāhaṃ hṛdi sanniviṣṭaḥ
mattaḥ smṛtirjñānamapōhanaṃ ca |
vēdaiśca sarvairahamēva vēdyah
vēdāntakṛdvēdavidēva cāham || 15 - 15 ||

And I am seated in the heart in the hearts of all, from me are memory, knowledge as well as their absence. I am verily that which has to be known in all the Vedas; I am indeed the author of Vedanta and the knower of the Vedas am I. [Chapter 15 - Verse 15]



VI) Verse 15

- Vedaicha Sarvai Aham Eva Vedyaha.
- I am the Sadhya – goal to be attained by Vedas.
- Vedantakrutu :

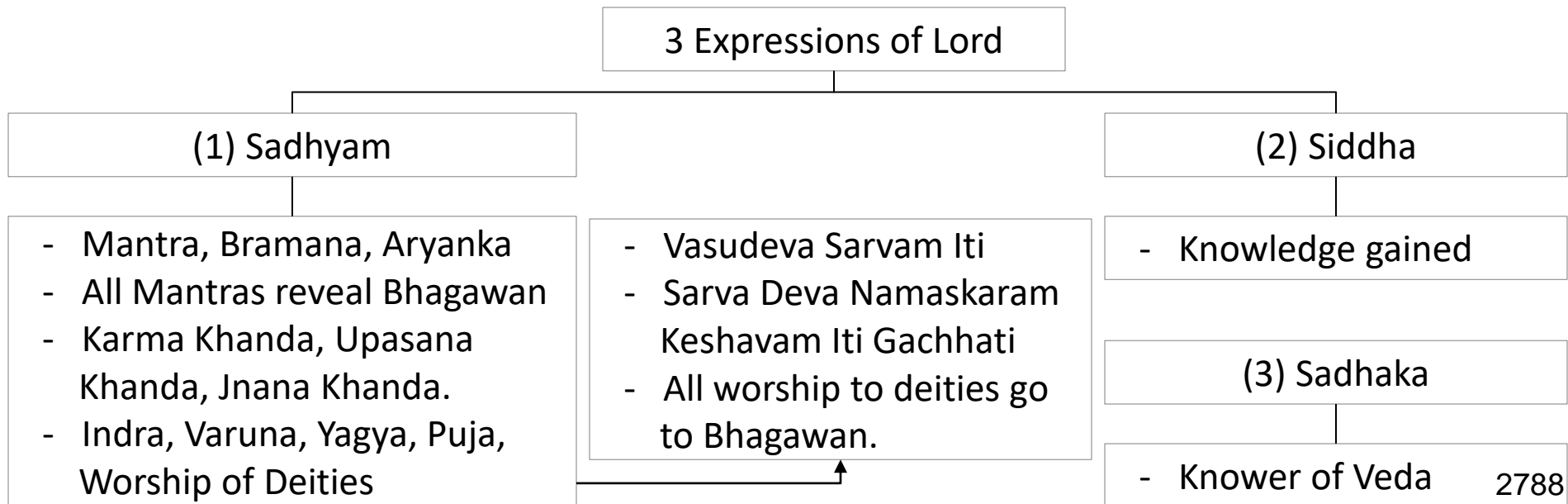
One who enables Vedanta for you....

What is Vedanta?

- Upanishadic wisdom – Tat Tvam Asi given by Bhagawan.
- Bhagawan is Sadhyam and Siddha also.

Vedavith :

- Once knowledge comes, Vedavith, knowledge is Bhagawan.
- Sadhaka also Bhagawan.



- Deities are Bhagavan in expression.
- Ekam Satu Vipraha Bahuda Bavati.
- Indram, Mitram, Varunam, Agni... all deities... are one existence, one Sat, one principle of Lord expressing as all this.
- All portions of Veda refers to Bhagawan.
- Vedavith, one who knows entire Veda, can be only Bhagawan.
- Bhagawan alone is Sarvagya.
- Shastra Yonitvat,... who is Karanam, Yoni, of Vedas? Bhagavan.
- Mahatma expression of Bhagawan only.
- Vibhuti of Bhagavan, only Bhagavan has to say.
- Which verse is entire chapter detailing : Chapter 14 – Verse 27

ब्रह्मणो हि प्रतिष्ठाहम्
अमृतस्याव्ययस्य च ।
शाश्वतस्य च धर्मस्य
सुखस्यैकान्तिकस्य च ॥ १४-२७ ॥

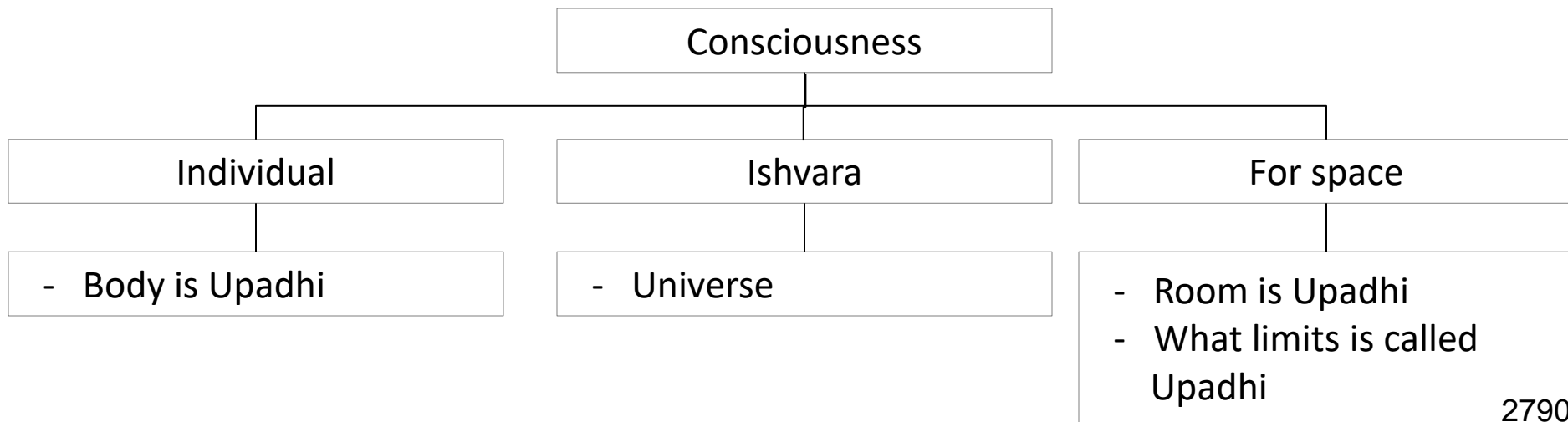
**brahmaṇō hi pratiṣṭhāham
amṛtasyāvyayasya ca |
śāśvatasya ca dharmasya
sukhasyaikāntikasya ca || 14.27 ||**

For, I am the abode of Brahman, the immortal and the immutable, of everlasting dharma and of absolute bliss. [Chapter 14 - Verse 27]

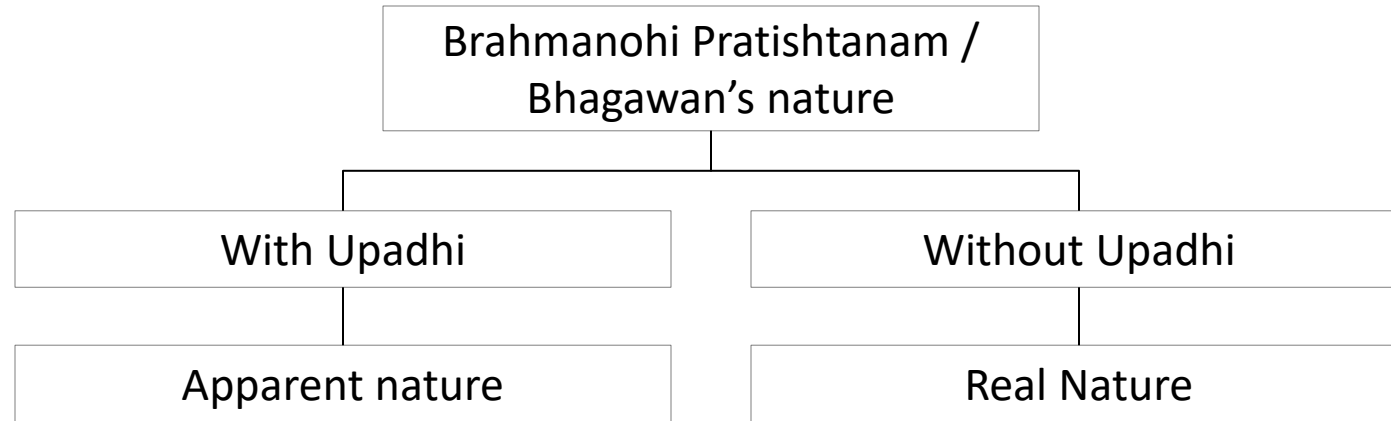
- **What is Brahman?**
- **I am substratum of even Samashti Ishvara, totality.**
- Nature of supreme Brahman Pratishta being revealed in Verses 16, 17, 18.
- How it is revealed 1st : Sophadhika nature explained
 2nd : Negates Sophadhika
 3rd : Nirupadhika revealed.

| Sophadhika | Nirupadhika |
|--|--|
| - Reality presented through the Upadhis – Body, Mind, world. | - Remove Upadhis - Final truth, fact revealed |

- What is Upadhi?
- Veiling, conditioning.



- Conditioning, limitation.



Verse 16 :

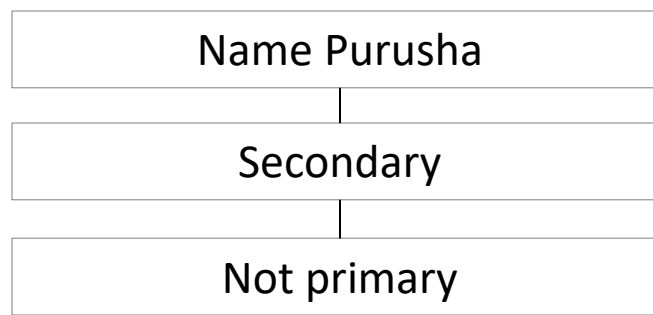
द्वाविमौ पुरुषौ लोके
क्षरश्चाक्षर एव च ।
क्षरः सर्वाणि भूतानि
कूटस्थोऽक्षर उच्यते ॥१५-१६॥

dvāvimau puruṣau lōkē
kṣaraścākṣara ēva ca |
kṣaraḥ sarvāṇi bhūtāni
kūṭasthō'kṣara ucyatē || 15 - 16 ||

Two Purusas are there in this world, the perishable and the imperishable. All beings are the perishable and the Kutastha is called the imperishable. [Chapter 15 - Verse 16]

a) Dvau Iman Purushau :

- These 2, termed, known as Purushas.
- They are Upadhis of final Purusha.
- Deha = Annamaya Atma.
- Why Deha, Indriyas, Manas, Buddhi, Anandamaya Atma?
- **How they get the name Atma – self?**
- **They are Upadhis of true Atma.**
- In the same way, 2 called Purusha, not because they are the supreme soul... supreme reality... because they are Upadhi of Purusha.



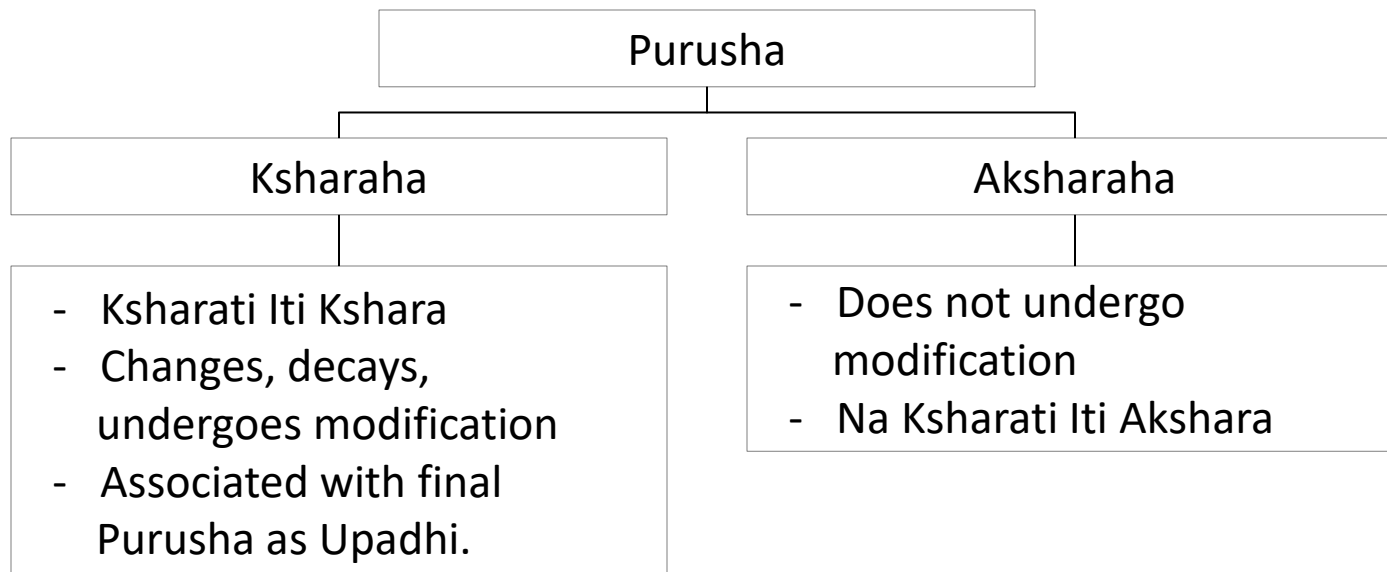
- Body is Atma, not because body is Atma.
- **Body is Upadhi for Atma, therefore called Deha Atma...**
- Indriya Atma.

I) 2 are Upadhis of Purusha

- What are those?

b) Loke :

- In the world, they are named.

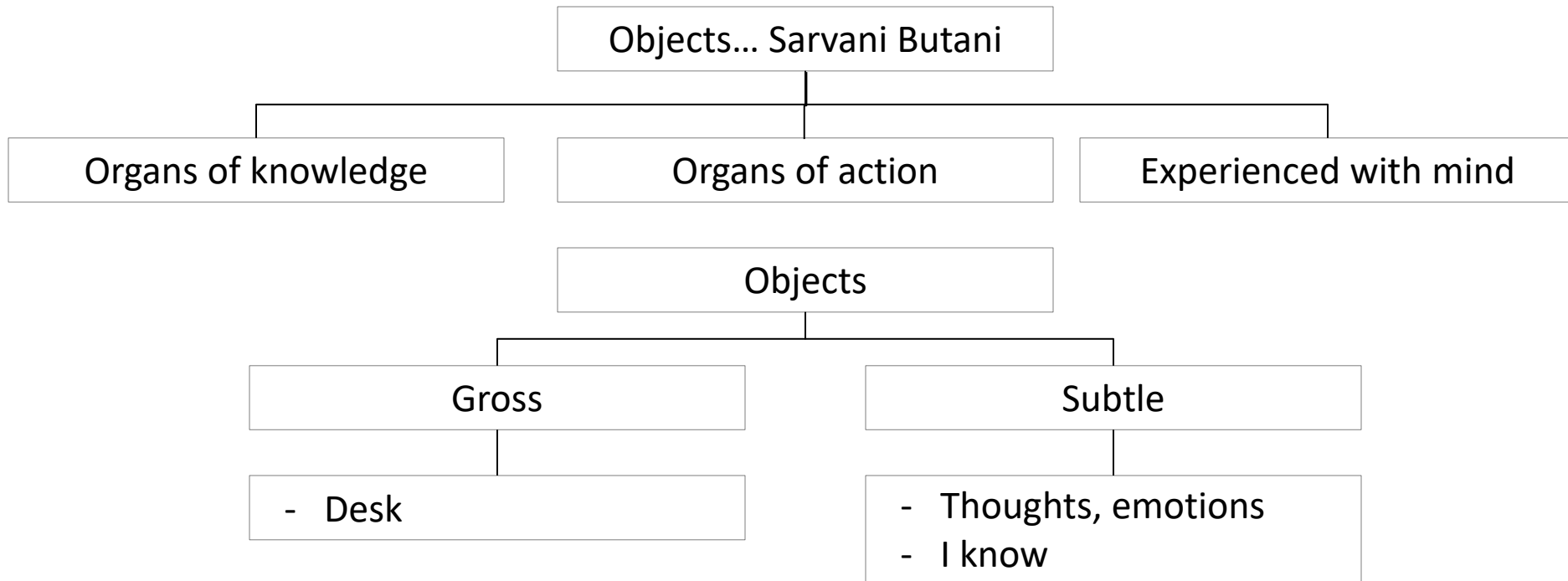


6 Changes :

- Jayate, Asti, Vardate, Viparinamate, Apakshiyate, Vinashyati.

c) Ksharaha : Sarvani Butani

- All objects you see, experience through 5 sense organs, hold with hands, walk on...



Mind experiences thoughts :

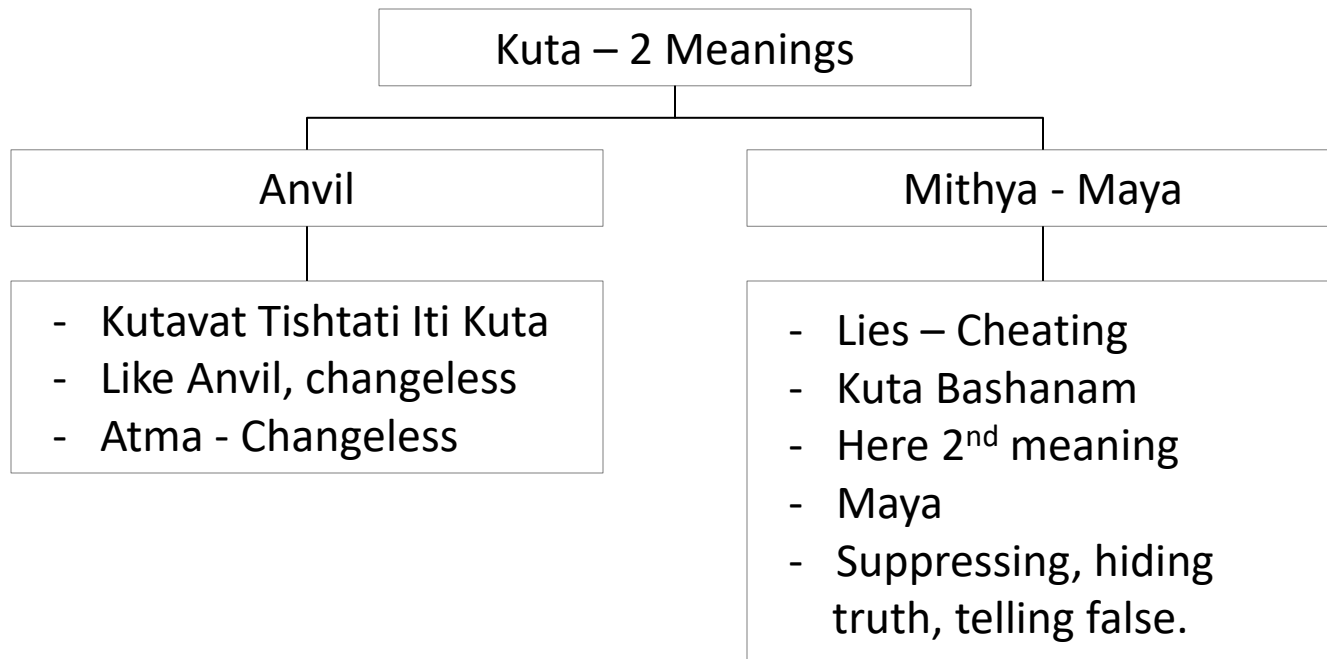
- Kama, Sankalpa, Sandeha, Sraddha, Ashraddha, Drithi, Adrithi, Hrihi, Dihi, Bihi... Ith Etat Sarvam Manah Eva.
- Desire, determination, dobut, faith, doubt, fortitude, no strong persistence, perseverance, shyness, Lajja, fear... in realm of mind, thoughts... are Kshara.

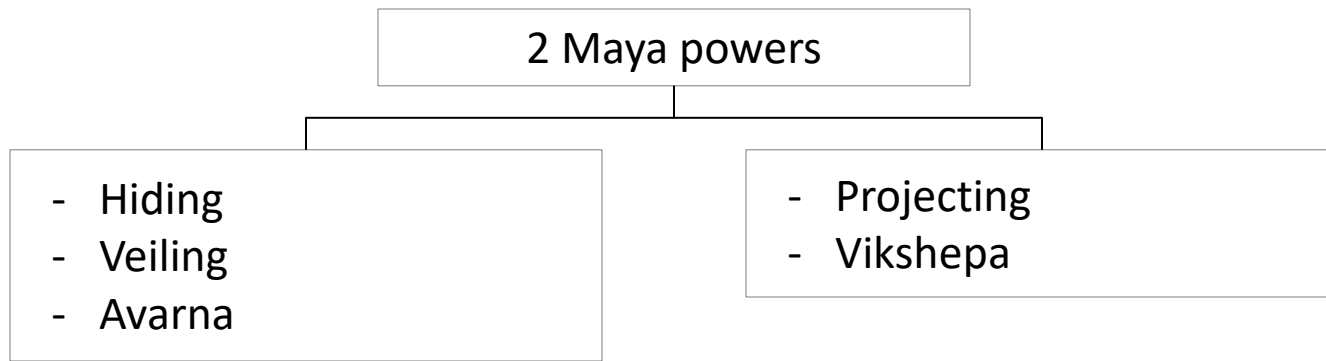
Ishavasya Upanishad :

- End
- **2 Words :**
 - Sambuti → Kshara
 - Asambuti → Akshara / Maya
- Gross – subtle world = Karya Prapancha.
- Samashtham Karya Jatam = Realm of effect.

d) Akshara Purusha?

- Kutastaha Aksharaha Uchhyate.
- Normally : Kutasta = Sakshi = Atma.





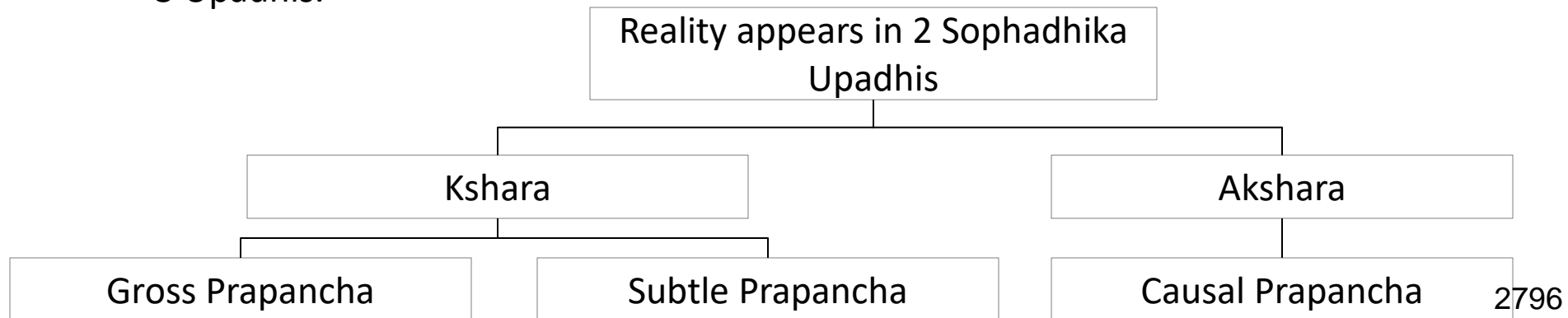
- Kuta Rupena tishtati, Sthithaha.
- Avarna, Vikshepa Shakti Dvaya Rupena.... = Maya.
- Kutasto Akshara Uchyate = Maya.

Ishvasya Upanishad :

- Asambuti = Maya.

| Entire Karya Prapancha | Entire Karana Prapancha |
|--|---|
| <ul style="list-style-type: none"> - Kshara Purusha - Gross + Subtle | <ul style="list-style-type: none"> - Akshara Purusha - Causal |

- 3 Upadhis.



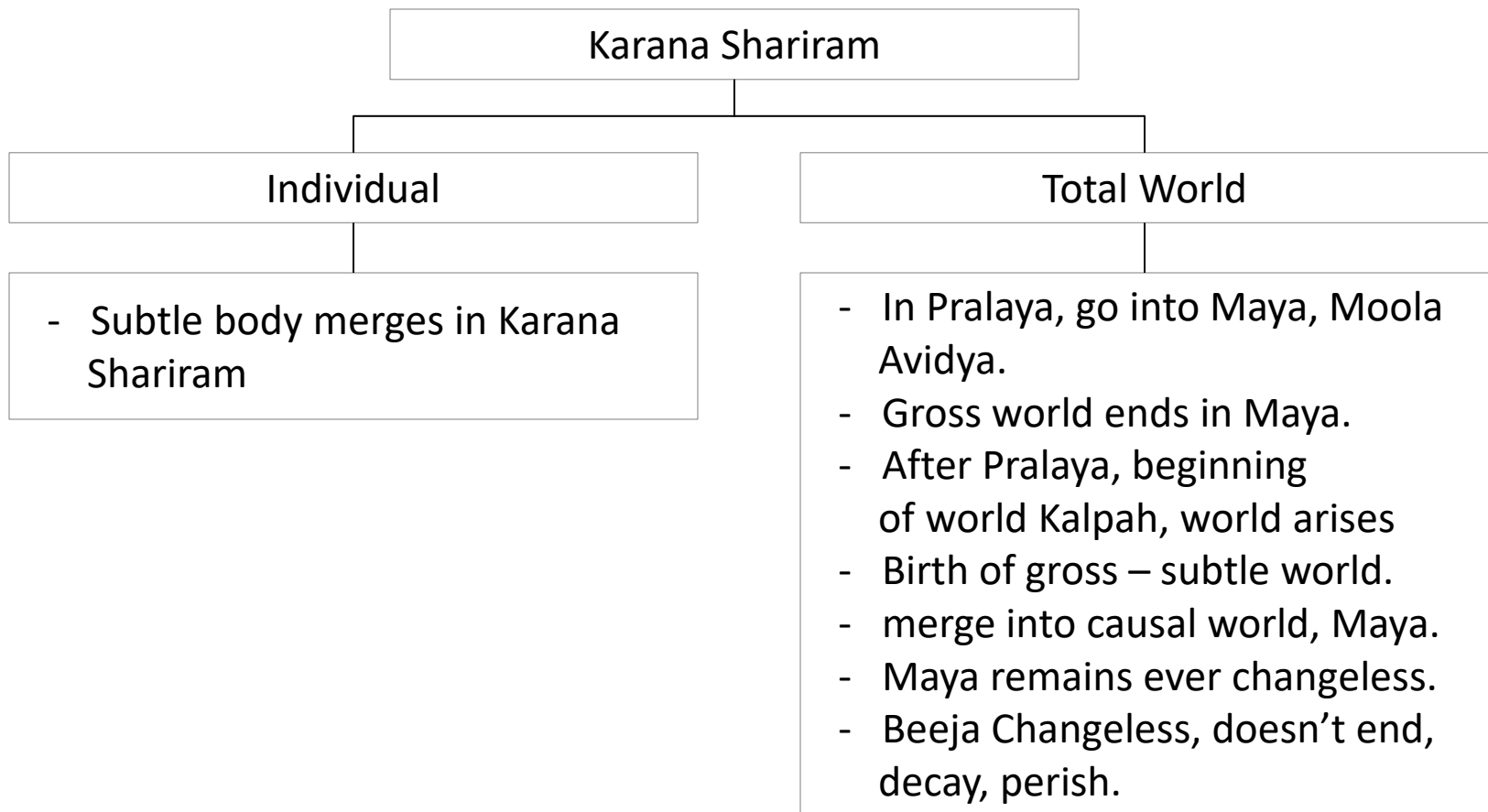
Verse 17 :

उत्तमः पुरुषस्त्वन्यः
परमात्मेत्युदाहृतः ।
यो लोकत्रयमाविश्य
बिभर्त्यव्यय ईश्वरः ॥ १५-१७ ॥

uttamaḥ puruṣastvanyaḥ
paramātmētyudāhṛtaḥ |
yō lōkatrayam āviśya
bibhartyavyaya īśvaraḥ || 15 - 17 ||

But, distinct is the supreme Purusa called the highest self, the indestructible lord, who, pervading the three worlds (Waking, dream and deep sleep), sustains them.
[Chapter 15 - Verse 17]

- Gross + subtle.. Change, Kshara, Jayate, Asti... Vinashyati.
- Mind, thoughts – has 6 modifications, very fast.
- Child born, stabilizes (Asti), Grows 50 years (Vardate), Viparinamate (Stable), Apakshiyate (Decays), Vinashyati (Dies).
- Mind – thought arises, born... changes, stays, ends...
- Kshara, Aprakṛti, Kshetram.



- Other than perishable, is imperishable Maya.. Till knowledge comes.
- After knowledge it ends.
- We experience Maya in many many Janmas.
- Other than Maya.

a) Uttama Purusha Tu Anyaha :

- Anya : Different, Sentient.

- **Kshara, Akshara – both Jada, inert, perishable, imperishable in realm of inert alone.**
- Uttama Purusha, not Jada, it is Chaitanya.

| Kshara + Akshara | Uttama Purusha |
|--|---|
| <ul style="list-style-type: none"> - Jadam - Belong to transactional reality | <ul style="list-style-type: none"> - Sentient - Paramartikam - Ultimate reality – final truth - Pure Consciousness, supreme reality |

b) Paramatma Iti Udahrtah :

- That is called Param Atma.
- Why it is called Param Atma?
- It is not Annamaya Atma, Pranamaya Atma, Manomaya Atma, Vigyanamaya Atma, Anandamaya Atma.

| 4 Atmas – Anna... Vijyana | Ananda Maya |
|----------------------------------|--------------------|
| Kshara | Akshara |

- Other than Kshara + Akshara is the highest Brahman.

Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्सह ।
ब्रह्मणा विपश्चितेति ॥ १ ॥

Oṃ brahmadevidāpnoti param | tadeṣā'bhuktā |
satyaṃ jñānamanantaṃ brahma |
yo veda nihitaṃ guhāyāṃ parame vyoman |
so'snute sarvān kāmānsaha |
brahmaṇā vipaściteti || 1 ||

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited: Brahman is the truth, knowledge and infinity. He who knows it as existing in the cave of the heart in the transcendent Akasa, realises all his desires along with omniscient Brahman. [2 - 1 - 1]

- That Param = Uttama Purusha.
- Brahma Putcham Pratishta...
- Final support of cosmos, final abode, that Brahman is Uttama Purusha...
- In Vedanta – Upahruta.. It is called as Uttama Purusha.
- What is its nature?
- Please explain.

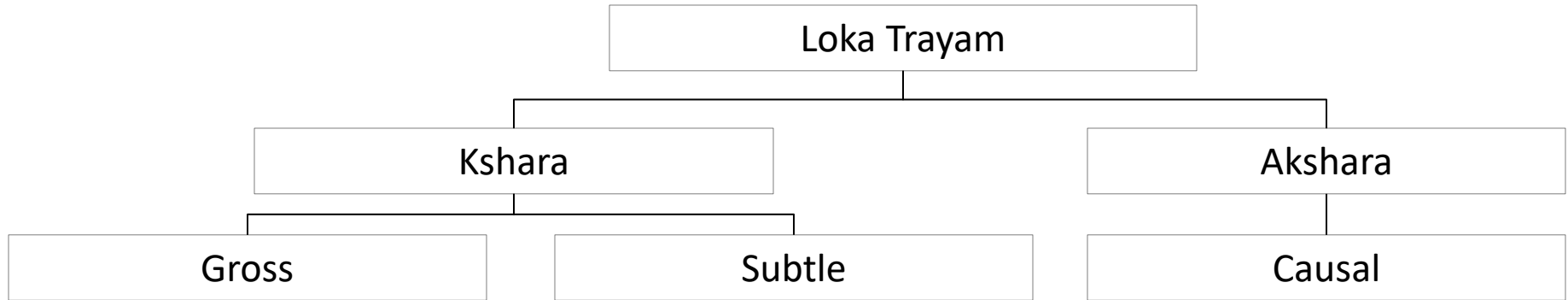
c) Yo Loka Trayam Avishya :

- It pervades by being the substratum of all the 3 worlds.
- Rope pervades snake.
- Desert sand pervades mirage.

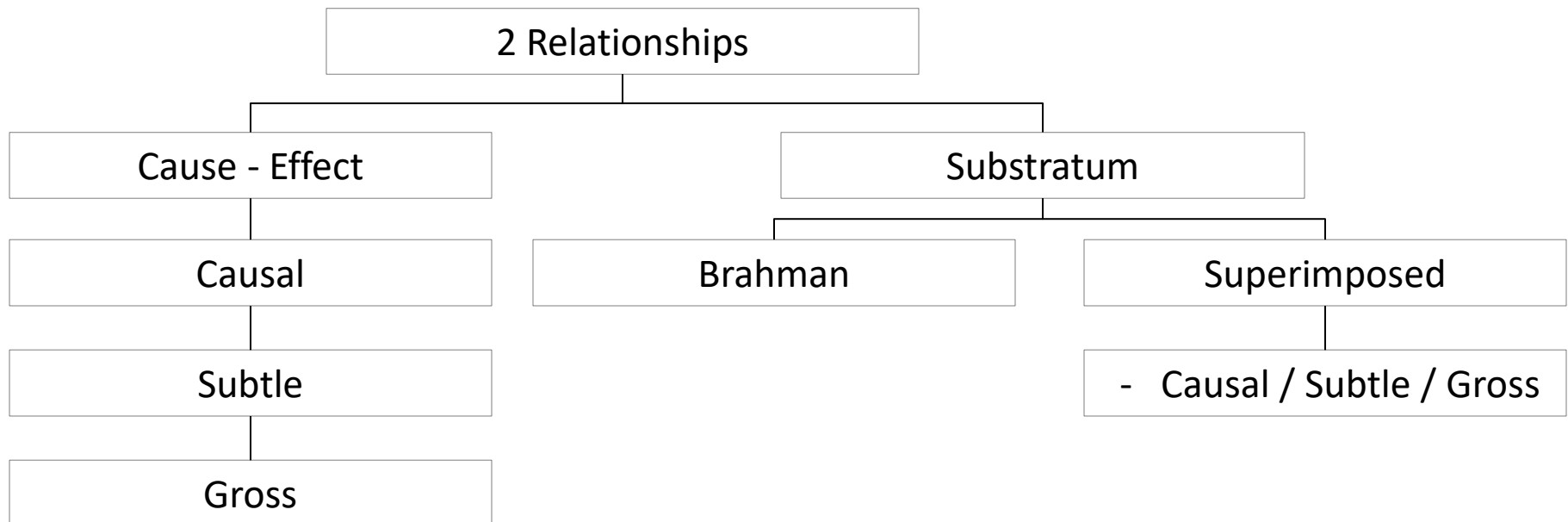
- Loka Trayam = Buhu, Buvaha, Suvaha.

- All 3 worlds – entire cosmos.

- **Entirety.. Here Loka Trayam, all that you experience in waking, dream, sleep.**



- Being substratum, vibharti, it pervades.



- Vibharti, Dharayati, Poshayati upholds, nourishes.
- Without Satchit Ananda – Brahman – none of the worlds causal, subtle, gross can exist or be experienced independently.

d) What is its nature?

- Avyayaha – has no change whatsoever, final, ultimate, Narayana, Ishvara.

e) Saha Uttama Purusha :

Chandogya Upanishad :

एवमेवैष सम्प्रसादोऽस्माच्छरीरात्समुत्थाय परं
ज्योतिरुपसम्पद्य स्वेन रूपेणाभिनिष्पद्यते स
उत्तमपुरुषः स तत्र पर्येति जक्षत्क्रीडन्नममाणः
स्त्रीभिर्वा यानैर्वा ज्ञातिभिर्वा नोपजनं स्मरन्निदं
शरीरं स यथा प्रयोग्य आचरणे युक्त
एवमेवायमस्मिञ्छरीरे प्राणो युक्तः ॥ ८.१२.३ ॥

evamevaiṣa samprasādo'smāccharīrātsamutthāya param
jyotirupasampadya svena rūpeṇābhiniṣpadyate sa
uttamapuruṣaḥ sa tatra paryeti jakṣatkriḍanramamāṇaḥ
strībhirvā yānairvā jñātibhirvā nopajanaṁ smarannidaṁ
śarīraṁ sa yathā prayogya ācaraṇe yukta
evamevāyamasmiñcharīre prāṇo yuktaḥ || 8.12.3 ||

In the same way, the joyful self arises from the body and, attaining the light of the Cosmic Self, appears in his own form. This is the Paramātmā, the Cosmic Self. He then freely moves about eating, playing, or enjoying himself with women, carriages, or relatives, not remembering at all the body in which he was born. Just as horses or bullocks are harnessed to carriages, similarly prāṇa [life] remains harnessed to the body [due to karma]. [8 - 12 - 3]

- Pratishta of Brahman.

Gita :

ब्रह्मणो हि प्रतिष्ठाहम्
अमृतस्याव्ययस्य च ।
शाश्वतस्य च धर्मस्य
सुखस्यैकान्तिकस्य च ॥ १४-२७ ॥

brahmaṇō hi pratiṣṭhāham
amṛtasyāvyayasya ca |
śāśvatasya ca dharmasya
sukhasyaikāntikasya ca || 14.27 ||

For, I am the abode of Brahman, the immortal and the immutable, of everlasting dharma and of absolute bliss. [Chapter 14 - Verse 27]

- This is Pratishta, Avyaya.
- Why it is termed Purushottama, etymological way?

Verse 18 :

यस्मात्क्षरमतीतोऽहम्
अक्षरादपि चोत्तमः ।
अतोऽस्मि लोके वेदे च
प्रथितः पुरुषोत्तमः ॥ १५-१८ ॥

yasmāt kṣaram atītō'ham
akṣarād api cōttamaḥ |
atō'smi lōkē vēdē ca
prathitaḥ puruṣōttamaḥ || 15 - 18 ||

As I transcend the perishable and I am even higher than the imperishable, I am declared as the Purusottama (The highest Purusa), in the world and in the Vedas. [Chapter 15 - Verse 18]

Why Purushottama?

a) Ksharam Ateeta Aham :

- Because I have gone beyond Kshara.
- Who is Purusha Uttama?
- Lord Krishna in front of Arjuna is telling :
 - He is called Purushottama in Vedas.
 - How lucky Arjuna is.
- Ksharam – is Karya Jatam, effect, realm of changing.

b) Ksharam Atteta

c) Akshara Api Uttamah :

- Because I am higher even than Akshara.

- Beyond Kshara
- Higher than Akshara.

d) Athaha Asmin Loke :

- **I am well known in the Vedas.**
- And in the Loka of Poets – Kavis – Kalidasa Valmika, Vyasa.
- Raghuvamsha
- **I am very well known Arjuna as the highest Purusha.**
- Why highest?
Beyond Kshara, higher than Akshara.
- Well known in Vedas.
- With great compassion, Bhagawan explains how he himself is the Purusha Uttama.

e) Brahmanohi Pratishtaham :

- I am Pratishta of even Saguna Brahma = Kshara + Akshara Purusha.

f) Amrutasya, Avyayasya :

- I am final abode of all immortality.
- Abode of all imperishability.
- Abode of all Karma – Shashvatasya, Dharmasya.
- Final abode of ultimate Sukham, Poornata.

- **Arjuna :**
Knowing me, realizing me, all this is yours!

- Nothing else to say.
- Bhagawan has himself shown what he is.
- If you want to go to Bhagawan, what should you do?
- Look at Kshara and Akshara.

Say :

- You are Upadhi of the ultimate.
- Divine revelation of Gita.
- You are beyond Kshara + Akshara – true nature of Bhagavan and the Jiva.
- Aikyam verse.
- Hold on to that ultimate truth, reality, vision.
- Where is that?
- Right in your heart.
- Sarvasya Chaham, Sanni Vishtaha.
- Hold on in your heart.
- Very important section taken today.
- Conclude tomorrow.
- Internalise what we studied.
- Chant 3 verses – 16, 17, 18 and keep the meaning in the heart.

g) Pratitaha :

- Well known, renowned, have you heard Purushottama, Paramatma.

Lecture 10

Revision :

Chapter 14 – Verse 27 :

ब्रह्मणो हि प्रतिष्ठाहम्
अमृतस्याव्ययस्य च ।
शाश्वतस्य च धर्मस्य
सुखस्यैकान्तिकस्य च ॥ १४-२७ ॥

brahmaṇō hi pratiṣṭhāham
amṛtasyāvyayasya ca |
śāśvatasya ca dharmasya
sukhasyaikāntikasya ca || 14.27 ||

For, I am the abode of Brahman, the immortal and the immutable, of everlasting dharma and of absolute bliss. [Chapter 14 - Verse 27]

In order to reach culmination, to convey Krishna is abode of Ishvara, Krishna says :

- He is Brahman, Brahmanohi - Aham Pratishta.
- I am Adhishtana of Saguna Brahman, Pratishta of Lord – Ishvara.
- Bhagavan = Krishna – Brahman – appears as cosmos.

I) I am the establishment - where Ishvara is established.

II) I am the supreme Brahman, look in front of you.

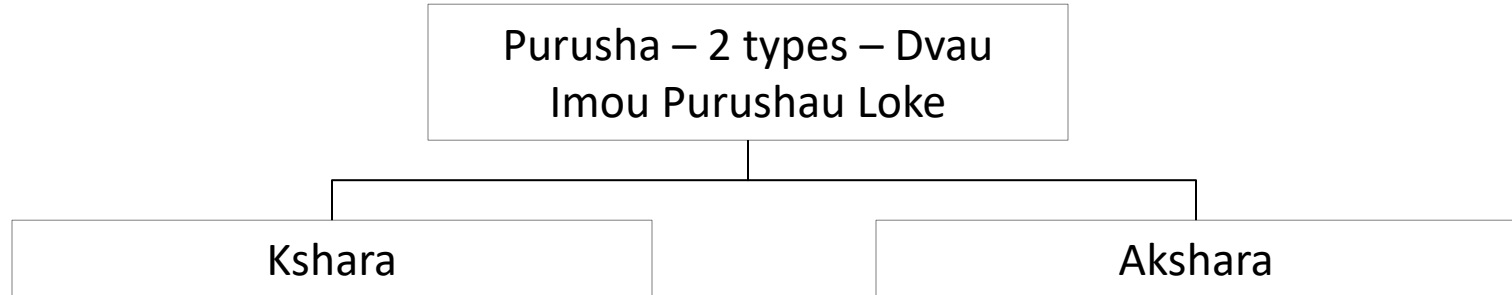
- Concludes the idea, I am the abode of Brahman.
- Move from realm of experienced to pure consciousness, Lakshyarthā, self.

Verse 16 :

द्वाविमौ पुरुषौ लोके
क्षरश्चाक्षर एव च ।
क्षरः सर्वाणि भूतानि
कूटस्थोऽक्षर उच्यते ॥१५-१६॥

dvāvimau puruṣau lōkē
kṣaraścākṣara ēva ca |
kṣaraḥ sarvāṇi bhūtāni
kūṭasthō'kṣara ucyatē || 15 - 16 ||

Two Purusas are there in this world, the perishable and the imperishable. All beings are the perishable and the Kutastha is called the imperishable. [Chapter 15 - Verse 16]



- Luk = To experience.
- In the entire field of experience, Kshetram.



2 Purushas



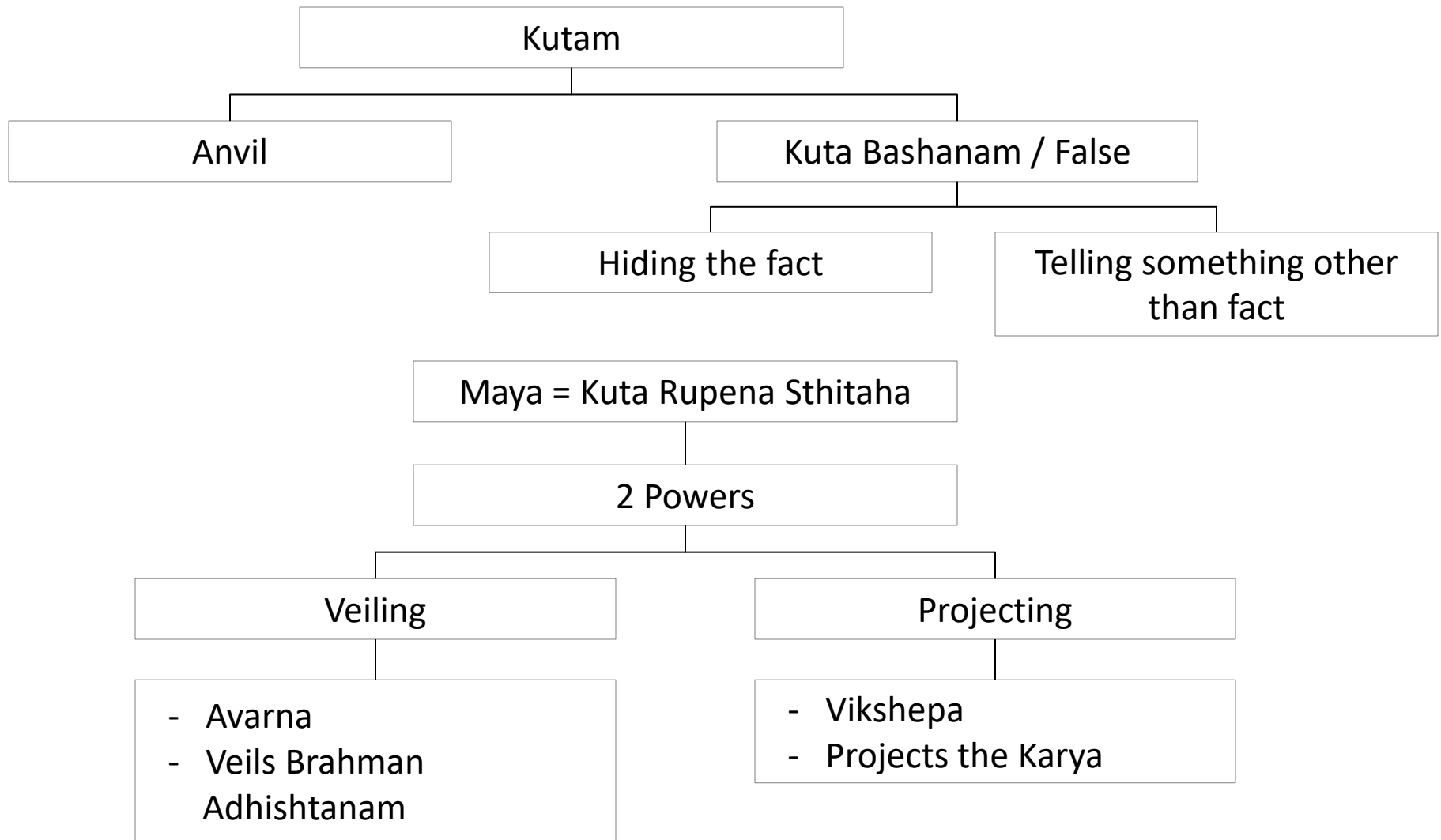
2 Upadhis

- Body = Deha Atma, because it is Upadhi – Medium of Atma, Purusha.

| Kshara | Akshara |
|--|--|
| <ul style="list-style-type: none"> - Sarvani Butani - What we see, gross + subtle - karyo Upadhi - Karya = Effect, created - Brought into existence at a point of time - Comes in time - Samashti Sthula + Sukshma - Samashti means total, cosmic - Body + Physical world - Samashti Sukshma = Manas, intellect, Prana, Indriya - Every being, creature | <ul style="list-style-type: none"> - Kutasta Iti Uchyate - That from which Kshara comes - Sa Karana Prapancha, Maya – Prakrti – Pradhana – Avidya, Ajnana, Avyakto, Akshara. - Different terms used in different context. - Kutam – Not a fact. |



- Prapancha = World of experience = Jagat.



- Krishna Paramatma... Uttamah Purushaha Tu Anyaha.
- **Not nicha, higher than Karya Upadhi and Karana Maya.**

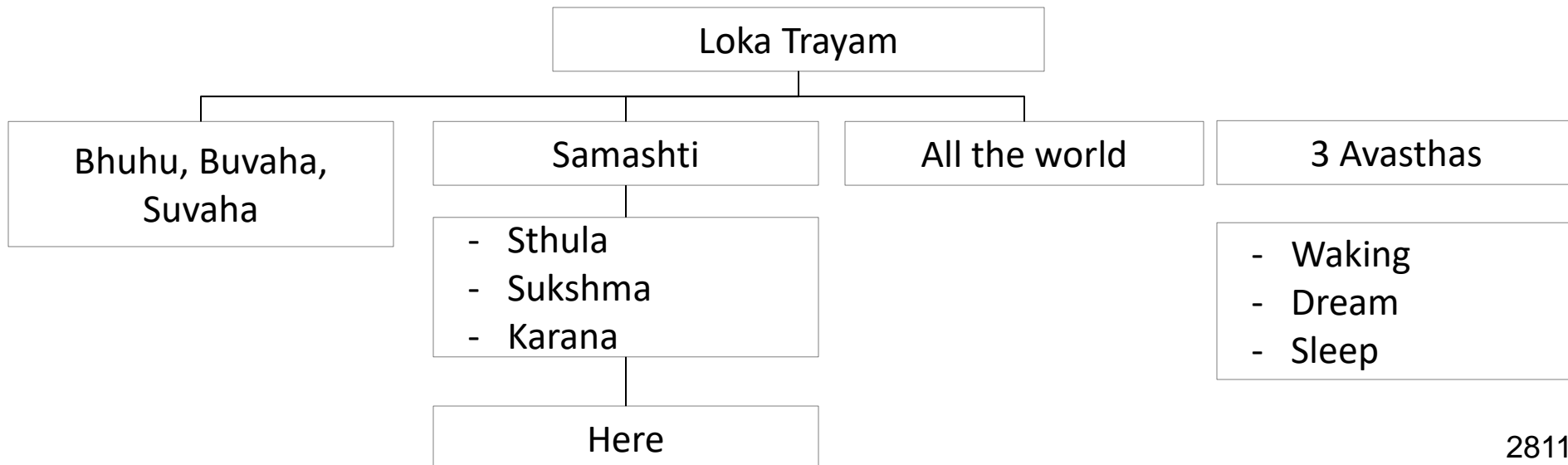
Chapter 15 – Verse 17 : Revision

उत्तमः पुरुषस्त्वन्यः
परमात्मेत्युदाहृतः ।
यो लोकत्रयमाविश्य
बिभर्त्यव्यय ईश्वरः ॥ १५-१७ ॥

uttamaḥ puruṣastvanyaḥ
paramātmētyudāhṛtaḥ |
yō lōkatrayam āviśya
bibhartyavyaya īśvaraḥ || 15 - 17 ||

But, distinct is the supreme Purusa called the highest self, the indestructible lord, who, pervading the three worlds (Waking, dream and deep sleep), sustains them.
[Chapter 15 - Verse 17]

- Paramatma iti Udahrutaha.
- Why you call it supreme?
- Loka Trayam Avishya.



- Pervading, present, in + through all 3 Lokas.
- Vibharti Avyaya – Changeless, pervade.
- Maya – changeless w.r.t. Karyo Upadhi.
- When Karyo Upadhi ends, Maya remains, hence changeless.
- Maya which becomes, manifests.
- Maya has no birth but causes birth, a change.
- Different kind of change.
- Example : You don't create problem.
- You make somebody create problem.
- It is also a problem.
- You supported, impelled, told her.
- You may be quiet, Chupah Rustom... = Maya.
- Cause of all problem, Avyaya, Akshara, not in absolute manner.

Mundak Upanishad :

दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात् परतः परः ॥ २ ॥

Divyo hyamurtah purusah sabahya-bhyantaro hyajah,
aprano hyamanah subhro hy-aksarat paratah parah ॥ 2 ॥

Self-resplendent, formless, unoriginated and pure, that all-pervading Being is both within and without, Anterior both to life and mind, He transcends even the transcendent, unmanifested, causal-state of the universe. [II – I – 2]

- Brahman = Higher than Akshara, Maya, Kutasta.
- Vibharti : It alone appears, Upholds.

- **Without consciousness no Kshara, Akshara.**

- If no rope – No Rope snake.
- If no desert – No Mirage.
- If No space – No blueness of sky

↑

Uphold

↑

Gifting, donates Satta + Sphurti

- Satta = Sat = Existence
- Sphurti = Chit
- Wave has no existence by itself
- Water lends gives existence to wave.
- It is water which makes wave manifest, appear, sphurti.

- **Brahman gives existence and makes it enable to manifest.**

अस्ति भाति प्रियं रूपं नाम चेत्यंशपञ्चकम् ।
आद्यत्रयं ब्रह्मरूपं जगद्रूपं ततो द्वयम् ॥२०॥

*asti bhāti priyam rūpaṁ nāma cetyaṁśa-pañcakam,
ādyatrayaṁ brahma-rūpaṁ jagad-rūpaṁ tato dvayam. (20)*

Every entity has five aspects - it is, it shines, it is dear, its name, and its form. The first three belong to Reality and the latter two to the world. [Verse 20]

- Everything gives Ananda to somebody or other, something or other...
- Creatures live in sulphuric acid also.
- Brahman alone gives Satta and Sphurti to creation.
- Vibharta Avyayam Ishvara.
- Avyaya – 3 times in Chapter 15.
- Because it is Vibharti it is called Ishvara... not Saguna Brahman but Nirguna Brahman.
- If not for Nirguna Brahman, nothing exists.
- As though it makes, everything possible, governing, controlling.

Verse 18 :

यस्मात्क्षरमतीतोऽहम्
अक्षरादपि चोत्तमः ।
अतोऽस्मि लोके वेदे च
प्रथितः पुरुषोत्तमः ॥ १५-१८ ॥

yasmāt kṣaram atītō'ham
akṣarād api cōttamaḥ |
atō'smi lōkē vēdē ca
prathitaḥ puruṣōttamaḥ || 15 - 18 ||

As I transcend the perishable and I am even higher than the imperishable, I am declared as the Purusottama (The highest Purusa), in the world and in the Vedas. [Chapter 15 - Verse 18]

- Why Bhagawan called Purushottama : Krishna
- Rama also Purushottama.
- Uttama = Highest – Not high, higher.
- Because it is higher than Kshara and Aksharam.
- Because of this reason only, Shastra calls me, wise people call me as Purusha Uttama.
- In the world of wise people, not foolish people.
- Loka = World of wise people, others – insignificant.
- Pratitaha, Vigyata – Purushottama.

Verse 19 :

यो मामेवमसम्मूढः
जानाति पुरुषोत्तमम् ।
स सर्वविद्भजति मां
सर्वभावेन भारत ॥ १५-१९ ॥

yō mām ēvam asammūḍhah
jānāti puruṣōttamam |
sa sarvavidbhajati mām
sarvabhāvēna bhārata || 15 - 19 ||

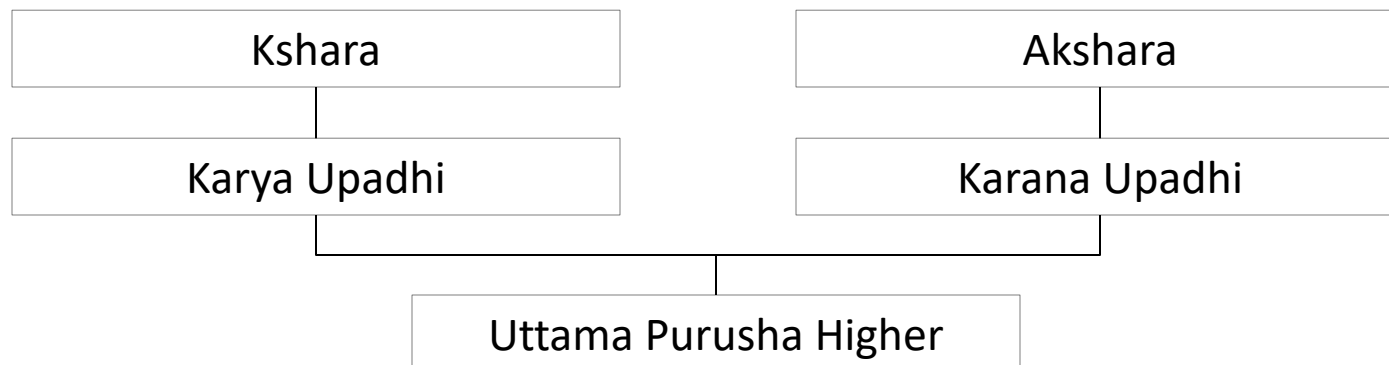
He who, undeluded, thus knows me, the supreme Purusa, he, all-knowing, worship me with his whole being, o Bharata. [Chapter 15 - Verse 19]

a) Yaha :

- Whoever person, it may be.
- Breaks all barriers of rich, community, gender.

b) Evam Asammudaha Janati Purusha Uttamam :

- In this manner, which I explained to you...



Brihadaranyaka Upanishad :

तस्य हैतस्य पुरुषस्य रूपम् ।
यथा माहारजनं वासः,
यथा पाण्ड्वाविकम्, यथेन्द्रगोपः,
यथाग्न्यर्चिः, यथा पुण्डरीकम्,
यथा सकृद्विद्युत्तमः
सकृद्विद्युत्तेव ह वा अस्य
श्रीर्भवति य एवं वेद;
अथात आदेशः—नेति नेति,
न ह्येतस्मादिति नेत्यन्यत्परमस्ति;
अथ नामधेयम्—सत्यस्य सत्यमिति;
प्राणा वै सत्यम्, तेषामेष सत्यम् ॥ 6 ॥

tasya haitasya puruṣasya rūpam |
yathā māhārajanam vāsaḥ,
yathā pāṇḍvāvikam, yathendragopaḥ,
yathāgnyarciḥ, yathā puṇḍarīkam,
yathā sakṛdvidyuttam;
sakṛdvidyutteva ha vā asya
śrīrbhavati ya evaṁ veda;
athāta ādeśaḥ—neti neti,
na hyetasmāditi netyanyatparamasti;
atha nāmadheyam—satyasya satyamiti;
prāṇā vai satyam, teṣāmeṣa satyam || 6 ||

The form of that 'being' is as follows: Like a cloth dyed with turmeric, or like grey sheep's wool, or like the (scarlet) insect called Indragopa, or like a tongue of fire, or like a white lotus, or like a flash of lightning. He who knows it as such attains splendour like a flash of lightning. Now therefore the description (of Brahman): 'Not this, not this.' Because there is no other and more appropriate description than this 'Not this.' Now Its name: 'The Truth of truth.' The vital force is truth, and It is the Truth of that. [2 - 3 - 6]

- Not this, not this, neither Karya or Karana Upadhi..
- They are only apparent.

c) Asamudaha :

- Without doubt, confusion.
- With absolute clarity.

- Parthasarathy telling partha, I am not Vasudeva Putra, Radha Jivana, Gopi Vallabha, Gopala...

d) Janati Purushottama :

- Know me as Uttama Purusha...
- World is my expression...
- One who is able to rise above and see me in my absolute nature.

e) Sa Sarva Vith :

- That person has known everything, the truth.
- Million's less not equal to one truth.
- **What is to be known is only one thing.**
- **Knowing that, you have known everything.**
- **Not knowing that, even if you have known everything, you have known nothing.**

Mundak Upanishad :

शौनको ह वै महाशालोऽङ्गिरसं विधिवदुपसन्नः पप्रच्छ ।
कस्मिन् भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति ॥ ३ ॥

Saunako ha vai mahasalo-ngirasam vidhivad-upasannah papraccha I

Kasmin nu bhagavo vijñate sarvam-idam vijñatam bhavatiti II 3 II

The great householder Saunaka duly approaching Angira in the prescribed manner asked. "What is That, my Lord, having known which all these become Known?" [I – I – 3]

- What is that by which everything is known?

Chandogya Upanishad :

श्वेतकेतो यन्नु सोम्येदं महामना अनूचानमानी
स्तब्धोऽस्युत तमादेशमप्राक्ष्यः येनाश्रुतं श्रुतं
भवत्यमतं मतमविज्ञातं विज्ञातमिति कथं नु
भगवः स आदेशो भवतीति ॥ ६.१.३ ॥

śvetaketo yannu somyedaṃ mahāmanā anūcānamānī
stabdho'syuta tamādeśamaprākṣyaḥ yenāśrutaṃ śrutaṃ
bhavatyamataṃ matamavijñātaṃ vijñātamiti kathaṃ nu
bhagavaḥ sa ādeśo bhavatīti || 6.1.3 ||

that teaching by which what is never heard becomes heard, what is never thought of becomes thought of, what is never known becomes known?' [Śvetaketu asked,] 'Sir, what is that teaching?'. [6 - 1 - 3]

Taittiriya Upanishad :

स वा एष पुरुषोऽन्नरसमयः । तस्येदमेव शिरः ।
अयं दक्षिणः पक्षः । अयमुत्तरः पक्षः ।
अयमात्मा । इदं पुच्छं प्रतिष्ठा ।
तदप्येष श्लोको भवति ॥ ३ ॥

sa vā eṣa puruṣo'nnarasamayaḥ । tasyedameva śiraḥ ।
ayaṃ dakṣiṇaḥ pakṣaḥ । ayamuttaraḥ pakṣaḥ ।
ayamātmā । idaṃ pucchaṃ pratiṣṭhā ।
tadapyeṣa śloko bhavati || 3 ||

He indeed is this man consisting of the essence of food. This is his head. This is his right wing. This is his left wing (side). This is his trunk. This is hind part forming his support and foundation. About this also is the following Vaidika Verse. [2 - 1 - 3]

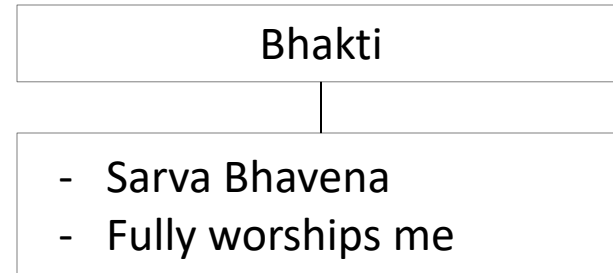
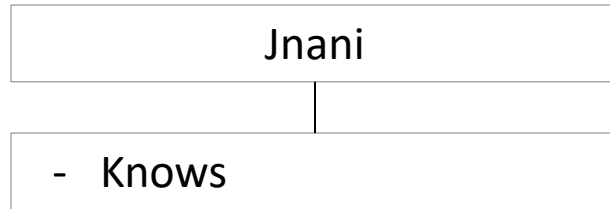
- Same here is Uttama Purusha.

Sa Sarva Vithu...

- He has not only knowledge but also devotion.

f) Bajati Mam Meva Sarvabavena :

- **Only such a person has worshipped me with full heart.**



- **Others worship me, little by little, here and there.**

- If a persons small finger, hand, leg, not seen the person.

- **If you know Uttama Purusha, you will know Ksheara + Akshara Purusha.**

- **He worships me fully because he has become one with me.**

- Love is full only when there is identity.

- **The more we identify, there is love.**

- When you become one, one-ness, complete identification, not a bit of difference, there love is 100%.
- Bajati Mam Sarva Bavena, Bharatha...
- Phala of Purushottama Jnanam.
- Knowledge of 3 verses.
- What is Phala of Chapter 15...

Verse 20 :

इति गुह्यतमं शास्त्रमि
इदमुक्तं मयानघ ।
एतद्बुद्ध्वा बुद्धिमान्स्यात्
कृतकृत्यश्च भारत ॥१५-२० ॥

iti guhyatamaṃ śāstram
idamuktaṃ mayā'nagha |
ētat buddhvā buddhimān syāt
kṛtakṛtyaśca bhārata || 15 - 20 ||

Thus, this most secret science (Teaching) has been taught by me, O sinless one. One knowing this a man becomes wise and all his duties as accomplished, O Bharata. [Chapter 15 - Verse 20]

a) Iti :

- Thus, in this manner, Anena Prakarena.

b) Guhyatamam Shastram Idam Uktam Anagha :

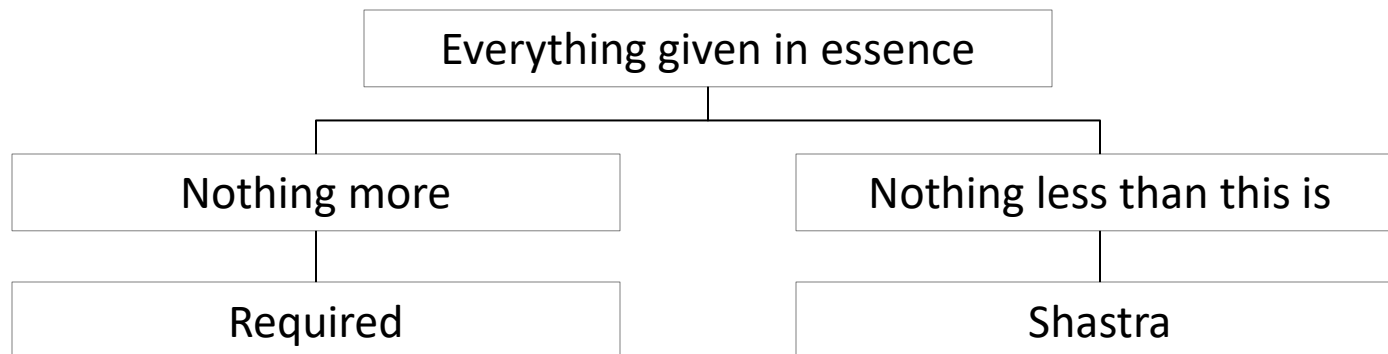
- In this manner, the entire Shastra.
- Bhagawan calls Chapter 15 – entire Shastra in a summary.

Guhya tamam :

- Highest, greatest secret.
- **Guhya = Secret, Rarely known, only few know it.**
- **Secret told to someone you trust, not to all.**

| Guhya | Guhya tara | Guhya Tamam |
|--------------|----------------|---|
| - Karma Yoga | - Upasana Yoga | - Brahma Jnanam - One who knows is called Jnanam |

- Entire Chapter 15 = Iti, here...
- Oordva Moolam Adam Shakham... Sarva Bavena Bharatha... upto that, verse 1 – 19.
- Shastram = Complete body of knowledge.



| More | Less |
|---------|--------------------|
| Details | Is loosing a point |

- Best possible summary of entire Shastra.

c) Maya – I have given

- Purushottam standing and giving...
- Bhagawan Srikrishna himself is the absolute Brahman, don't doubt.

d) Etat Budhva...

- Understanding this
- Comprehend it.

e) Buddhi Mansyat :

- Knowing this, you become wise.
- You become Atma Jnani.
- Buddhiman = Panditaha.
- Panda (Atma Vidya) Yasya Asti...
- One becomes a true wise person.
- Anybody, anyone can be Buddhiman.

f) Kruta Kritya Cha Bharatha :

- **You become Kruta Kritya**
- **Fulfilled.**

- The very moment you gain this knowledge, you are fulfilled.

- **Not feeling any incompleteness in life.**

- Sarvam Krityam Krutam
- Whatever has to be accomplished, achieved, you have achieved.
- This is the final Achievement... ultimate Achievement, Poornata.
- 2 Bharathas... Sarva Bavena Bharata, Kruta Krutyashcha Bharata.

g) Anagha – Sinless – Noble person, noble family, lineage of kings who have contributed to the country.

- Anybody knowing this will be Buddhiman.
- You will definitely become wise.
- Tell us also to become Anagha (sinless), Bharata (ever illuminous).
- So good you are.
- You will definitely get it, I assure you will get it...
- Just keep walking...
- Etat Budhva... try to understand this....
- I am sure you will get it, this life is your last effort, you will get Moksha, liberated.
- Don't doubt, just work hard.
- Glorifies Chapter 15, knowledge, instills the confidence that we will get.

Sadhana for January 2021 :

- Chant Chapter 15 daily.
- As we chant, you will memorise it.

Verse 14 :

अहं वैश्वानरो भूत्वा
प्राणिनां देहमाश्रितः ।
प्राणापानसमायुक्तः
पचाम्यन्नं चतुर्विधम् ॥१५-१४॥

ahaṃ vaiśvānarō bhūtvā
prāṇināṃ dēham āśritaḥ |
prāṇāpānasamāyuktaḥ
pacāmyannaṃ caturvidhaṃ || 15 - 14 ||

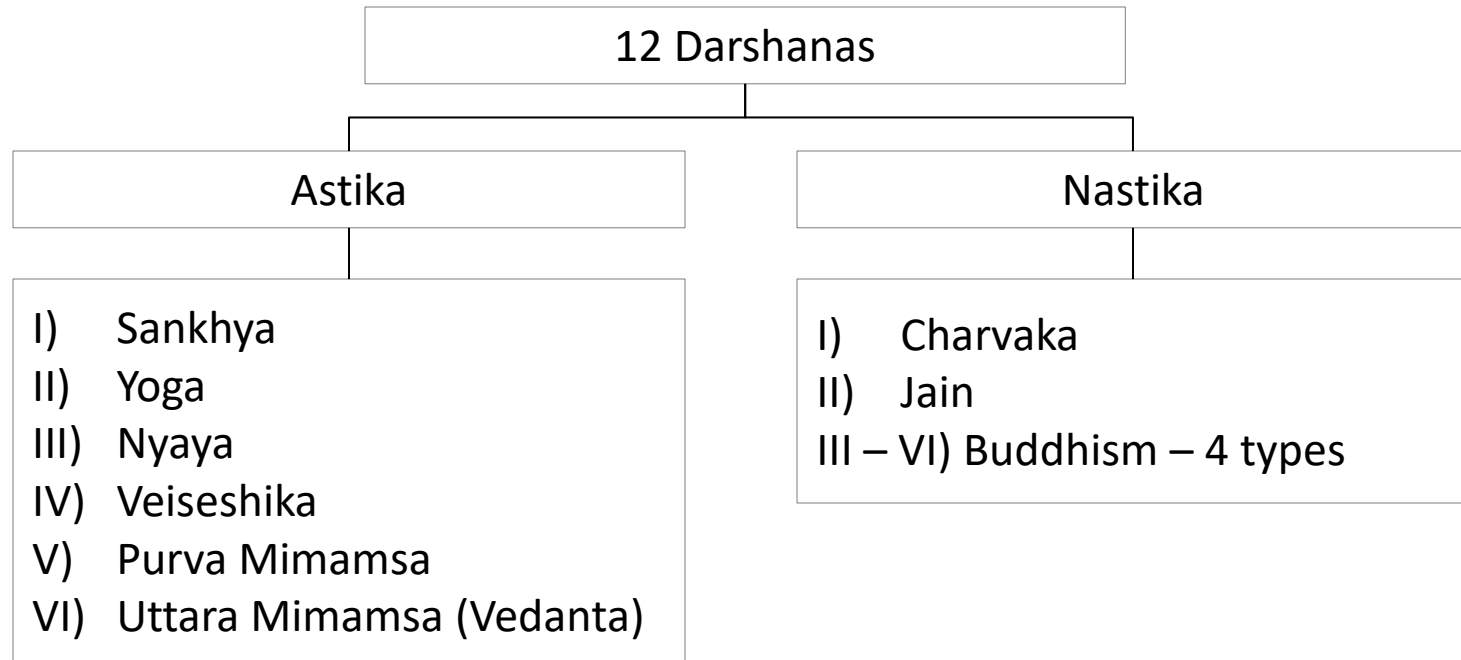
Having become (the fire) Vaisvanara, I abide in the body of beings and associated with prana and Apana, digest the fourfold food. [Chapter 15 - Verse 14]

- Bhagawan is digesting the food, nourished by the moon, food growing on earth is Bhagawan.
- Everything is Bhagawan.
- Anna Dosha goes away, wrong attitude while cooking goes away.

Shastra :

- Every Darshana covers 6 well known topics :
 - I. Jiva – Me
 - II. Jagat – World
 - III. Ishvara – Creator
 - IV. Bandah – Moksha – Bondage – liberation
 - V. Sadhana – Discipline – Sravana, Manana, Nididhyasana
 - VI. Achara – Lifestyle – How should my life be.

- 6 topics are covered by all Darshanas – Sankhya, Yoga, Nyaya, Veiseshika, Purvamimamsa.

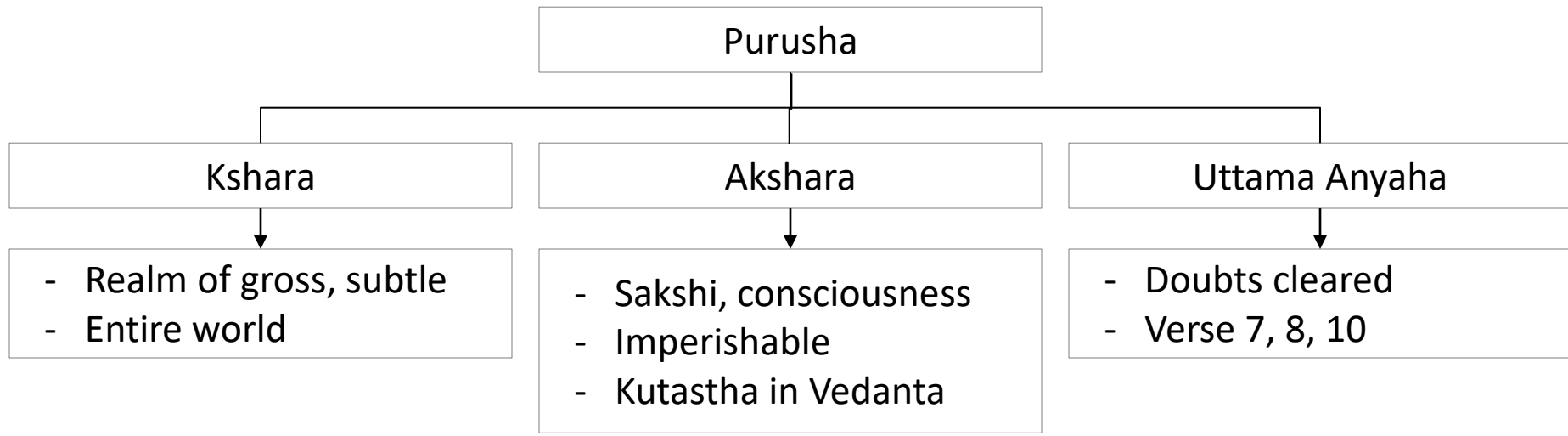


6 Topics in Darshana :

- Jiva → Ma Mei.... Verse 7
- Jagat → Oordva.... Verse 1
- Ishvara → Yada... Verse 12
- Moksha → Yat Gatva.... Verse 6
- Sadhana → Tatah... Verse 4
→ Asanga.... Verse 3
- Achara → Nirmana... Verse 5



- Analyse 20 verses and put in 6 topics.
- Purushottama Yoga : means to unite with Uttama Purusha.



| Father | Husband |
|--------------|-------------|
| w.r.t. Child | W.r.t. Wife |

- Without child / wife – what you call - just a person.
- When world is no more, you can't call it witness of world to Sakshi.
- Witness w.r.t. world.
- Witnesshood goes off from consciousness.
- What remains?
- Pure Consciousness remains.
- Let us make Chapter 15, our own understanding.